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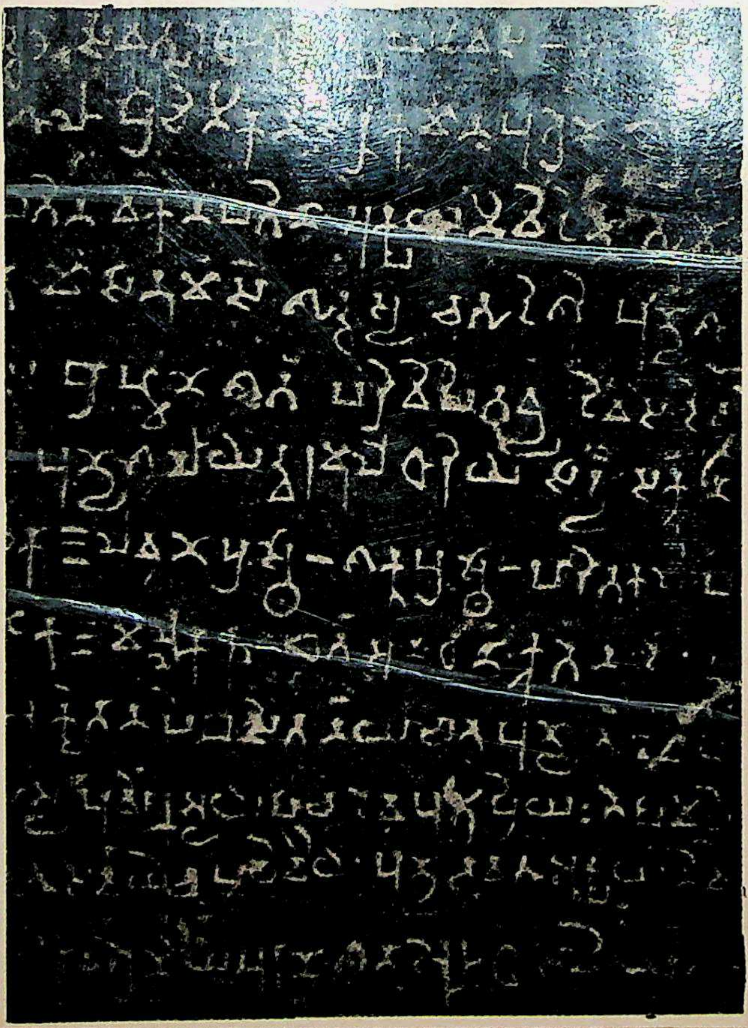

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Inscriptions of Ancient India

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INSCRIPTIONS OF ANCIENT INDIA

Edited by
Radhakrishna Chaudhary

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PREFACE

In the following pages an attempt has been made to present a critical and analytical study of the important inscriptions of ancient India. The value of epigraphical records in reconstructing political and cultural history of ancient India cannot be overestimated. Inscriptions are the most important and reliable source for a scientific study of our country's socio-economic history and Colebrooke rightly drew our attention to this aspect. Important inscriptions of Asoka, the Kusanas, the Satavahanas, Isvakus, the Guptas, Palas and Senas have been collected in this volume and critical notes on each of them have been appended. We have also included the Dudhapani Rock inscription, the Bangaon copperplate inscription of Vigrahapala III and the Panchobh copperplate inscription of Sangramagupta as they are very important from the point of view of socio-economic history of the region to which they belong. Some such inscriptions are not found in any other collection.

The inscriptions have been serially and chronologically arranged. It is a valuable source book for the students of Ancient Indian History and Culture, Sanskrit and Epigraphy.

—Radhakrishna Chaudhary

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ABBREVIATIONS

ABORI	Annals of the Bhandarkar Oriental Research Institute
ASR	Archaeological Survey Report
ASWI	Archaeological Survey of Western India
AS	Arthashastra
BDCRI	Bulletin of the Deccan College Research Institute
CE	Cave Edict
EC	Epigraphia Carnatica
EI	Epigraphia Indica
GI	Gupta Inscriptions
IA	Indian Antiquary
IHQ	Indian Historical Quarterly
IC	Indian Culture
JAOS	Journal of the American Oriental Society
JBORS	Journal of the Bihar and Orissa Research Society
JBBRAS	Journal of the Bombay Branch of the Royal Asiatic Society
JRAS	Journal of the Royal Asiatic Society
JASB	Journal of the Asiatic Society of Bengal
LV	Lalitavistara
MRE	Minor Rock Edict
PAIOC	Proceedings of the All India Oriental Congress
PASB	Proceedings of the Asiatic Society of Bengal
PIHC	Proceedings of the Indian History Congress
PE	Pillar Edict
RE	Rock Edict
RV	Rigveda
RT	Rajatarangini
SKRE	Separate Kalinga Rock Edict
SBE	Sacred Book of the East
VE	Vikrama Era
CII	Corpus Inscriptionum Indicarum

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PLATE I

गिरनार शिलालेख I & II

Girnar Rock Edicts I & II

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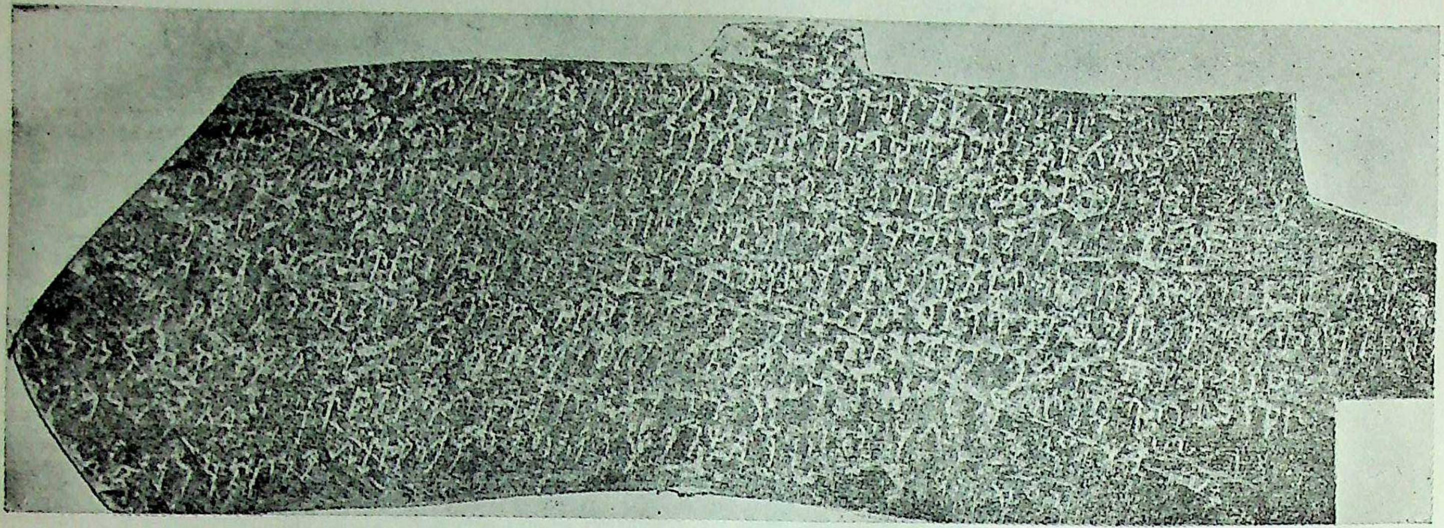
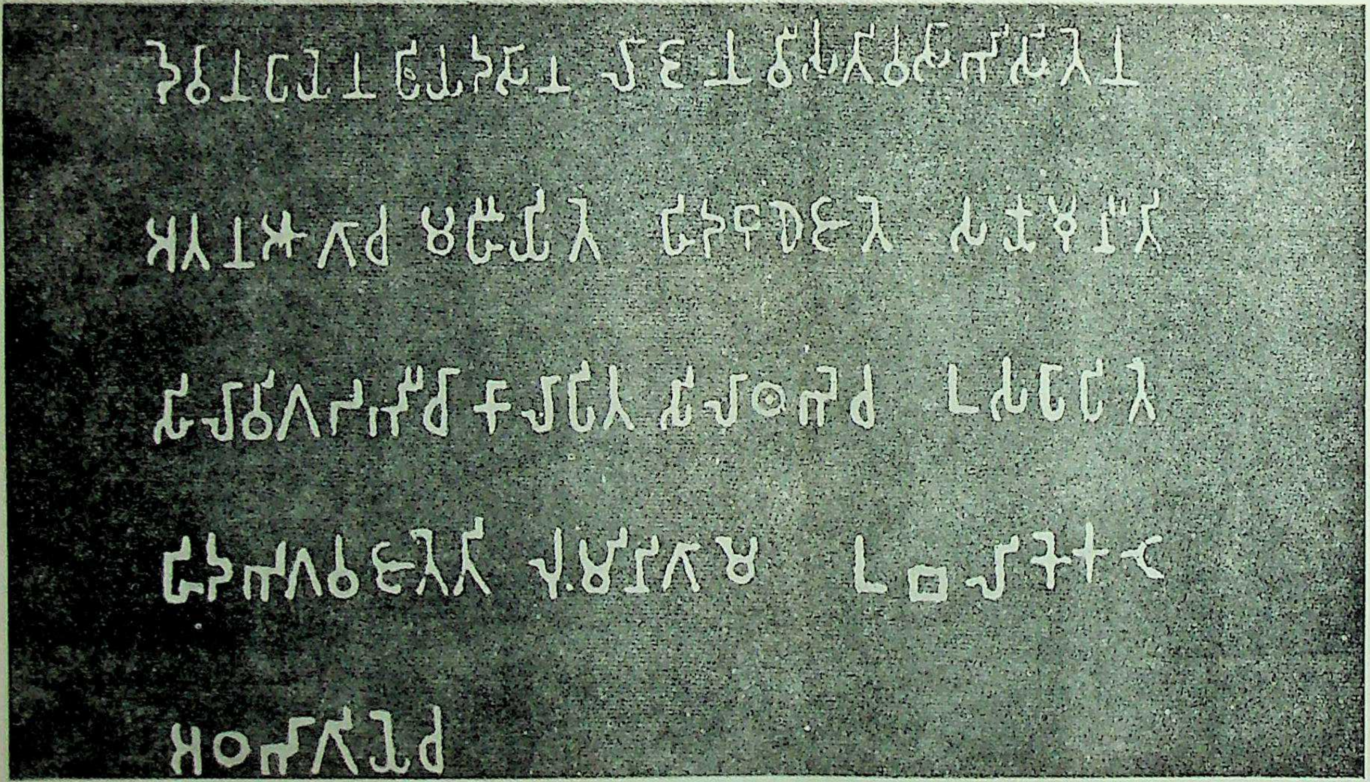


शाहबाजगढ़ी शिलालेख XII

Shahbazgarhi Rock Edict XII



अशोक का रूमनदेई स्तम्भ लेख
Rummindei Pillar Edict of Asoka

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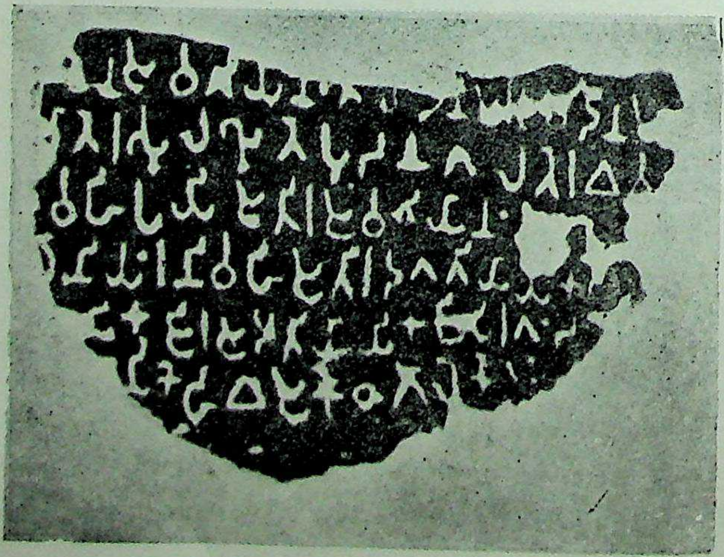
महास्थान अभिलेख
Mahasthan a Plaque Inscription



महास्थान अभिलेख
Mahasthan a Plaque Inscription

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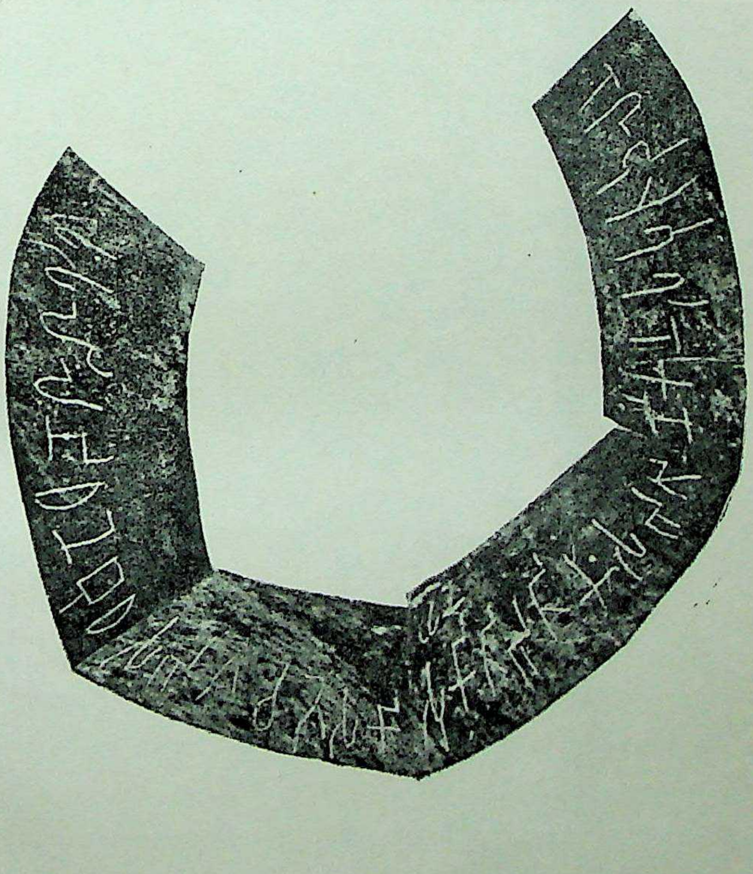
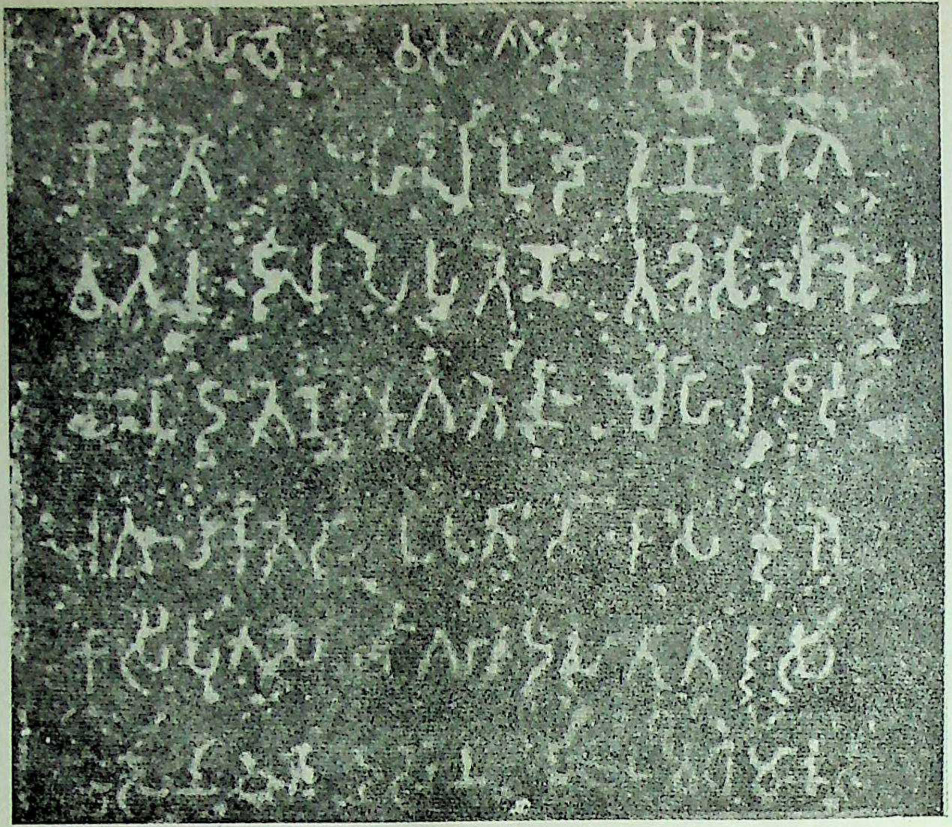
PLATE V



पिपरहवा अभिलेख

Piprahava Vase Inscription



बेसनगर का गरुड़ स्तम्भ लेख
Besnagar Garuda Pillar Inscription

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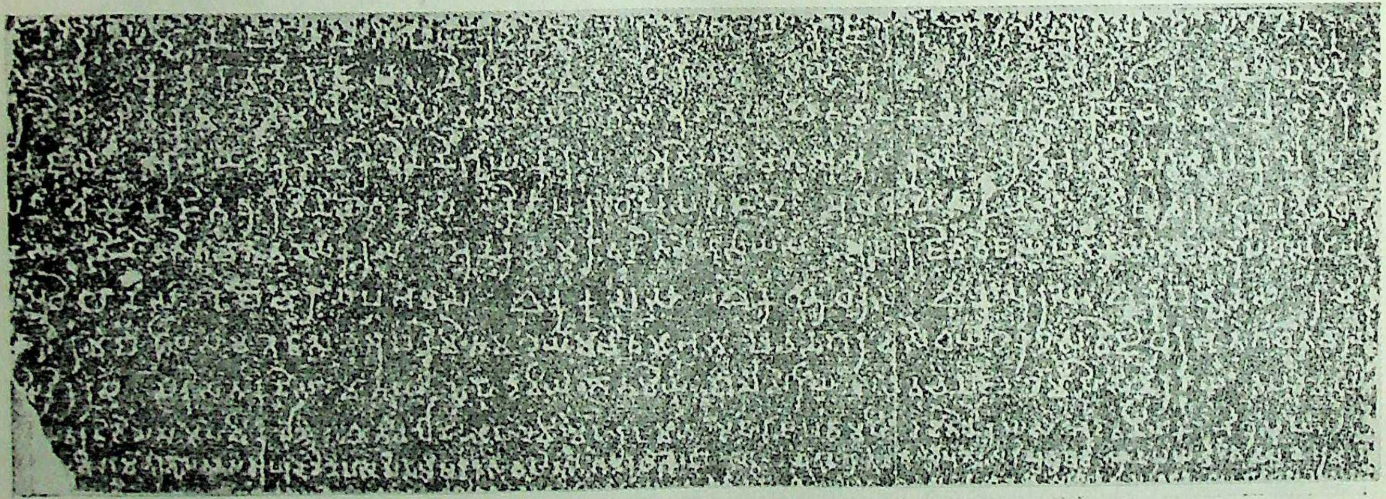

पुलमावी का नासिक गुहा लेख
Nasik Cave Inscription of Pulumavi

कलवान ताम्र लेख

Kalwana Copperplate Inscription

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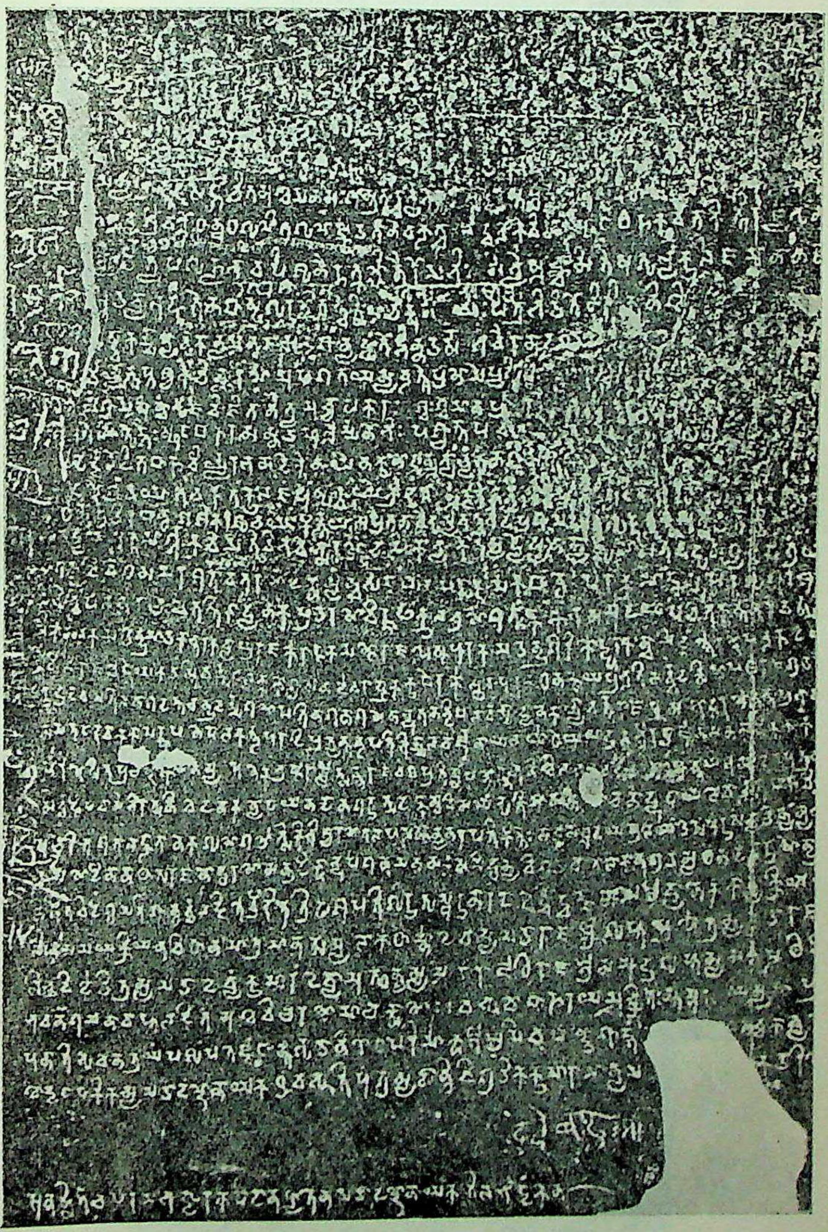
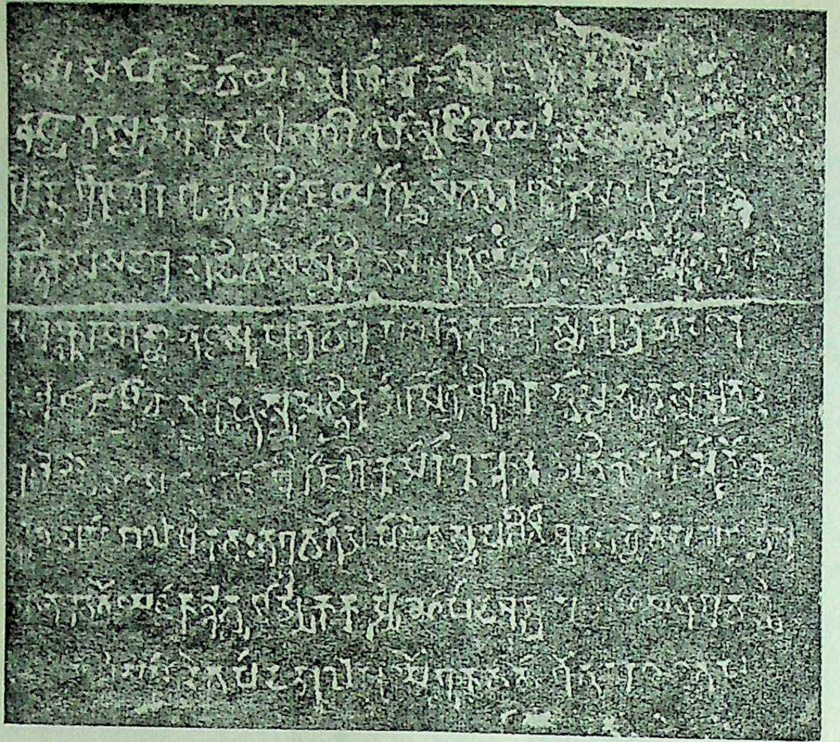


समुद्रगुप्त का प्रयाग स्तम्भ लेख

Allahabad Pillar Inscription of Samudragupta



कुमारगुप्त प्रथम का करमदण्डा लेख

Karamadanda Inscription of Kumaragupta I

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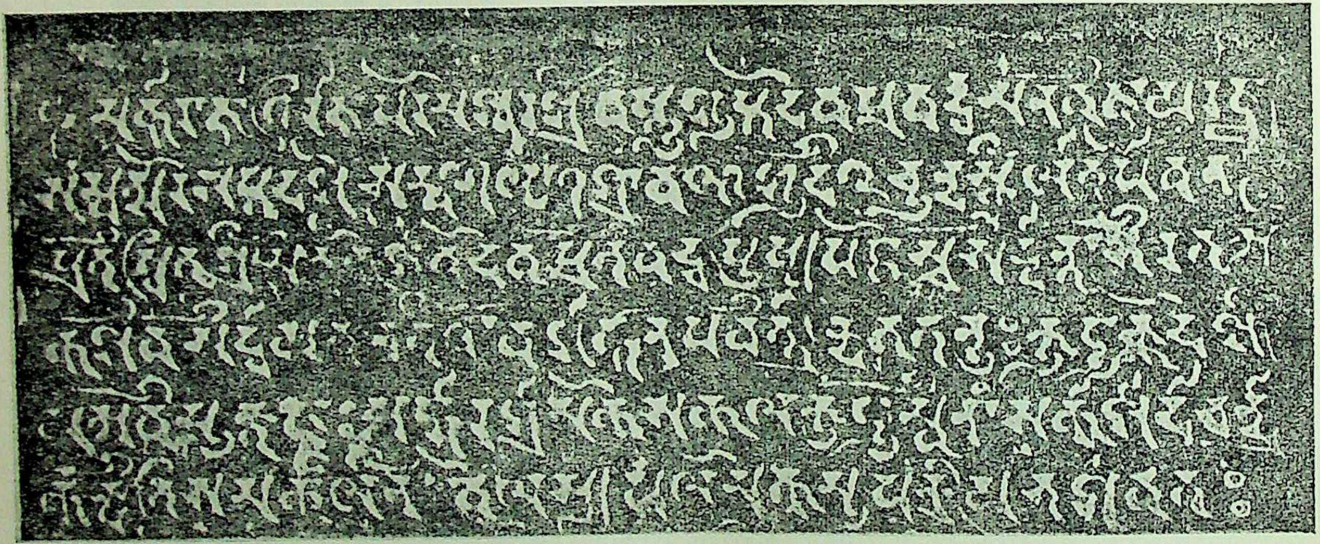

विष्णुगुप्त का मंगराव लेख

Mangraon Inscription of Vishnugupta

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INTRODUCTORY

I. HISTORY OF INDIAN EPIGRAPHY : A REVIEW

The collection and study of Indian epigraphical records began in A.D. 1784 when Sir William Jones established the Asiatic Society of Bengal. Sir Charles Wilkins brought his profound learning to bear upon Sanskrit Palaeography and deciphered several inscriptions. H.T. Colebrooke observed, '...importance is justly attached to all genuine monuments and especially inscriptions on stones and metals which are occasionally discovered through various accidents.'[1]

The people of India had forgotten their ancient scripts and these were the sealed books for us. This became evident when in the fourteenth century A.D. Feroze Shah Tughluq shifted Asokan pillars from Topra and Meerut to Delhi.[2] First attempt at reading the inscriptions was made by Feroze Shah who invited a number of scholars to read the Asokan inscriptions from Topra and Meerut. In the sixteenth century the Portuguese also tried to decipher the Indian script in the Elephanta region. Akbar also attempted but all to no purpose.

In 1785, Wilkins deciphered the Badal pillar inscription of Narayanapala. Radhakant Sharma deciphered the inscription of Chahmana Visaladeva of Ajmer engraved on the Delhi-Sivalik

[1] *Asiatic Researches*, IX. 898; *JASB*, VI. 674; *IA*, XIII. 428.

[2] *ED*, III. 350.

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pillar. J. H. Harrington discovered the Nagarjuni and Barabar Cave inscriptions of Maukhari Avantivarmana. In 1789, Wilkins read the Gupta Script. In 1795, Sir Charles Mellet prepared the estampages of the Brahmi inscriptions in the Ellora Caves. In 1801, Harrington published a *Book of Drawings and Inscriptions* which contained copies of inscriptions on celebrated pillars of Delhi and Allahabad. In 1807, Colebrooke published a series of inscriptions. Major Mackenzie published inscriptions on Jaina statues at Sravana Belgola. In 1814, Lt. Price published a Sanskrit inscription of a Chandella ruler. Between 1818 and 1823, Todd read some of the inscriptions of Rajasthan belonging to the period between seventh and fifteenth centuries of the Christian era. In 1825, H. H. Wilson published some Sanskrit inscriptions of the rulers of Kanauja and Delhi. In 1828, he published a series of forty three Sanskrit inscriptions found on Mount Abu. In 1828, Babington prepared a table of letters on the basis of Sanskrit and Tamil inscriptions discovered at Mamallapuram and that is regarded as a landmark in the decipherment of later Brahmi. In 1834, Captain Troyer read a part of the Allahabad inscription which was completed by Dr. Mill[1] and he read completely the Bhitari pillar inscription[2] in 1837. W. H. Bothons read a number of Gujarat copperplates belonging to the Vallabhi dynasty.[3] In 1835, Wathen published two Vallabhi copperplate inscriptions. In 1836, James Prinsep published a long series of facsimilies of ancient inscriptions and this series continued in the volumes of the Journal of the Asiatic Society of Bengal of 1837–38. Many of the Prakrit inscriptions including those of Asoka and Kharavela and Sanskrit inscriptions of the Guptas were published by him.

James Prinsep laid the real foundation of the whole superstructure that has been subsequently reared up. The credit of a fuller decipherment of the Brahmi script went to James Prinsep and his attempts in this field established the unity and the continuity of the early Brahmi and the Gupta scripts.[4] He

[1] *JASB*, III. 339.
[2] *Ibid.*, VI. 1.
[3] *Ibid.*, IV. 47.
[4] *Ibid.*, III. 7.

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succeeded in deciphering the majority of early Brahmi characters and the table prepared by him was found correct. But the credit of preparing a complete and scientific table of the Brahmi character goes to Buhler. Masson's attempt at deciphering Kharosthi was followed by Prinsep and the credit of preparing a comparative table of Kharosthi also goes to Buhler.

The enlightened officers of the East India Company continued the work of collecting inscriptions from different parts of the country. Colonel Collin Mackenzie collected inscriptions in South India between A.D. 1796 and 1820 and his collection rose to nine thousands. Walter Elliot collected more than six thousand Kannada inscriptions. A host of other Collectors included Francis Buchanan Hamilton, Walhen, Colonel Jacob, Bhau Daji, Colonel Todd, Bhagwanlal Indraji, Telang, Ramkrishna Gopal Bhandarkar, Bal Gangadhar Shastri etc. To James Prinsep goes the credit of laying the foundation of scientific study of the earliest Indian inscriptions. Wilson, Masson, and Prinsep succeeded in deciphering the Brahmi and Kharosthi scripts of Asoka. They also succeeded in the partial decipherment of the Brahmi script on the Greek, Bactrian, Kstrapa and Kusana coins.[1] The study of Indian epigraphy suffered a great loss in the sad and suddenly demise of Prinsep in 1840. His tradition was carried forward by Buhler, Hultzsch, Fleet, Hoernle, Pargiter and various others in the field of epigraphical studies. Series of publications continued under the auspices of various learned societies. In 1847, Bird published *Caves of Western India* containing cave inscriptions. The Directors of the East India Company employed Bratt and Walsh Brothers in 1851 to copy all the known inscriptions from different caves. The impressions, taken by them, were utilised by Stevenson. In 1866, a volume of photographic inscriptions for the Kanarese district was edited by T. C. Hope. *Indian Antiquary* (a non-official Journal) was started in 1872. It gave further stimulus to the study and publication of Indian epigraphical records by scholars in and outside India.

The appointment of Sir Alexandar Cunningham marks a mile-

[1] *ASR*, Vol. I, 8.

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stone in the history of Indian epigraphy as his work in this field is remarkable. It is worth-nothing that his theory of the origin of the Brahmi from the Indus Script is now being accepted by a majority of scholars, though a new theory has, of late, been propounded to the effect that Brahmi script originated with the Jainas.[1] It was Cunningham who planned three volumes of the *Corpus Inscriptionum Indicarum* in the following order—

Vol. I. containing all inscriptions of Ashoka.

Vol. II. containing the inscriptions of the Indo-Greek and Ksatrapa Kings.

Vol. III. containing all inscriptions of the Gupta sovereigns and their feudatories.

The memorandum of James Burgess in 1881 on the collection and publication of historical inscriptions created further interest in Indian epigraphy. In 1881, Burgess with the help of Bhagwanlal Indraji published the inscriptions from the Buddhist cave temples of Western India. In 1885, he published his *List of Antiquarian remains in Bombay Presidency*. Bhagwanlal Indraji, R. G. Bhandarkar, J. F. Fleet compiled Histories of Maharastra, Gujarat and Karnatak on the basis of epigraphic sources. Indraji brought to light a number of inscriptions from India and Nepal. The study of inscriptions formed the major and most important item of the archaeologists' work in India till the beginning of the twentieth century. Epigraphy, though as important as archaeology, continued to be the responsibility of a small branch of the department of archaeology. The result was that the study of inscriptions came ultimately to be confined to the epigraphical branch. Dr. Hultzsch was the first government epigraphist. He was followed by Sten Konow who made a name in the field of Kharosthi inscriptions. F. W. Thomas also conducted the affairs of the epigraphical branch though he did not come to India for that purpose and his work was done by V. Venkayya who later became government epigraphist. It was later held in succession by H. Krishna Shastri, Hiranand Shastri, N. P. Chakravarti, Krishnamacharlu, B. C. Chabra, D. C.

[1] *ABORI* (Diamond Jubilee Volume), 1978, 711–26; *Cf.* P. S. Jain, *Visva Ki Mulalipi—Brahmi*, Indore, 1975.

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Sircar, G. S. Gai and others.

A regular section on epigraphy was added in the department of archaeology in 1883. A separate post of epigraphist was created. J. F. Fleet was appointed to it. His study of Indian epigraphy was characterised by his mastery of the classical and south Indian languages. One of his articles published in volume forty six of the *Indian Antiquary* aroused interest in the study of Indian epigraphy. In 1885, Burgess secured the appointment of Hultzsch as government epigraphist. Burgess started the publication of *Epigraphia Indica*. A systematic account of epigraphical records began to be kept. Hultzsch started a series entitled *South Indian Inscriptions.* Between 1886 and 1904, Rice and his assistant published twelve big volumes of *Epigraphica Carnatica.* Burnell and Sewell did similar work in respect of Kannada epigraphy. The services of F. W. Thomas, Luders, Kielhorn and Buhler further helped the growth of epigraphic studies. Buhler (1837–1898) dedicated his life to the cause of epigraphic studies and he was a first rate authority on all questions of palaeography. His masterly treatises on *Brahmi Alphabet* and *Palaeography* are ripened fruits of his life-long epigraphic studies. Buhler and Kielhorn were the first to draw the attention of scholars to the high literary value of inscriptions. Bhagwanlal Indraji (the path finder of Nepal inscription) finally settled the value of the signs of the ancient numerical system. His study of the cave numerals and his contributions regarding the interpretation of the inscription of Kharavela, Nanaghat inscriptions, Andhra coins and the discovery of the Mathura Lion capital inscription marked him as one of the front rank epigraphists of the country.

Savants like Buhler, Senart, Kielhorn, Hultzsch, Rice, Elliot, Fleet, Barnett, Indraji, N. G. Majumdar, R. G. Bhandarkar, K. P. Jaiswal, N. P. Chakravarti, R. D. Banerji, Hiranand Shastri, D. R. Bhandarkar, K. N. Diksit, Gauri Shankar Ojha, Venktayya, K. N. Aiyangar, V. V. Mirashi, D. C. Sircar and a host of others, deserve credit for creating interest in the study of Indian epigraphy. Sircar's *Indian Epigraphy* and *Indian Epigraphical Glossary* are major contributions in the field of Indian epigraphy. Sivamurti's

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work on Indian epigraphy and South Indian inscriptions is equally important. The following publications also deserve notice—

(*i*) List of North Indian Inscriptions by Kielhorn and revised by Dr. D. R. Bhandarkar.

(*ii*) List of South Indian Inscriptions—Kielhorn.

(*iii*) List of Brahmi Inscriptions—Luders.

(*iv*) List of Inscriptions—Copied by the Office of the Superintendent for Epigraphy, Madras, till 1938.

(*v*) Chronological Index of the Pallava Inscriptions.

(*vi*) Subject Index to the annual reports on the South Indian Epigraphy from 1886 to 1936.

(*vii*) L. D. S. Pillai—Indian Ephemeries.

(*viii*) Rangacharya's Inscriptions of Madras Presidency—Vols. I–III (1919).

(*ix*) N. G. Majumdar—List of Kharosthi Inscriptions (*JASB*–1924).

(*x*) V. A. Naik—Inscriptions of the Deccan. (*BDCRI–IX* 1948).

(*xi*) H. N. Dwivedi—*Gwalior Rajya Ke Abhilekha.*

II. ANTIQUITY OF WRITING IN ANCIENT INDIA
(*Including the Origin of Script*)

Nothing certain is known about the history and antiquity of writing in ancient India. According to Maxmuller, there is not a single word in Panini's terminology which presupposes the existence of writing.[1] It is rather mysterious that a scholar of his eminence overlooked the fact that his work on grammar itself presupposed the art of writing. The *Astadhyayi*[2] of Panini has the following terms denoting the existence of writing—*viz.*, *Lipi* (Script), *Lipikara* (Scribe), *Yavanani* (Greek Script), *Grantha* (book etc.). Script is the embodiment of language and language the expression of thought. Yaska refers to a number of works and authors known

[1] Maxmuller, *History of Ancient Sanskrit Literature*, 262.

[2] The date of Panini varies between 8th and 4th Century B.C.

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to him.[1] David Diringer[2] suggests a date between the eighth and the sixth century B.C. for the introduction of writing in India. *Lalitavistara* refers to sixty four scripts in Buddha's time and *Mahavastu* refers to about thirty more·

Burnell[3] held that Brahmi was derived from the Phoenician script and was introduced in India not earlier than fourth or fifth century B.C. Buhler[4] says that the elaboration of Brahmi was completed in about 500 B.C. but its introduction will have to be fixed perhaps in the tenth century B. C. or even earlier. Palaeography, a systematic study of the old writings, is as much an ancillary discipline of philosophy as of history.[5] It demands concentrated attention to details and gives scope to mental alertness. Wijesekar suggests that the Indus seals are symbolical representations of the Rigvedic river goddesses and that the whole seal represents the fertility cult common to the Indus Valley and the Vedic Civilisation.[6] It is likely that some forms of writing must have been known to the ancients. There is a belief that shell characters predominated between the age of Mohenjodaro and Asoka.[7] The suggestion that Brahmi was imported from outside does not find favour with the Indian scholars. Ojha,[8] Bhandarkar[9], Jaiswal[10], Taraporewala[11] and others have refuted this theory. Taraporewala has reasonably pointed out that a people, who could produce such a masterly analysis of their language in about 1000 B.C., had no reason to borrow the symbols from the semitic script. Interrelation[12] between speech and writing cannot

[1] A. B. Keith, *History of Sanskrit Literature*, 423; *Cf* V. S. Agrawal, *India as known to Panini*, 371; Goldstucker, *Panini*, 11–47.
[2] *The Alphabet*, 334.
[3] *South Indian Palaeography*, 9.
[4] *Indian Palaeography*, 17.
[5] G. J. Renier, *History, Its Purpose and Method*, 13–14.
[6] *C. K. Raja Commemoration Volume*, 428. Also *Cf. ABORI*, XXI, 291.
[7] R. K. Chaudhary, *Select Inscriptions of Bihar*, Introduction.
[8] *Indian Palaeography*, Chapter 1.
[9] *PAIOC*, I.II, 305; *Orientalia*, III. 493.
[10] *JBORS*, VI. 188.
[11] *PAIOC*, IV. 625.
[12] J. J. Gelb, *A Study of Writing*, 222.

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be denied at any stage of human development.

Our own sources also give an insight into the history and antiquity of writing in ancient India. These sources claim a very high antiquity. According to the *Naradasmriti*[1] (C. 5th Cent. A.D.) the art of writing was invented with the early development of literature as it was regarded essential for the progress of the world. According to Brhaspati,[2] the creator produced letters depicted on leaves. It suggests that writing originated very early and that the common writing material consisted of leaves. Kalidasa[3] also refers to the art of writing and its importance. The tradition of high antiquity of writing in India is maintained in the Jain works like *Samavayangasutra*[4] and *Pannavanasutra* and also in the Buddhist work *Lalitavistara*.[5] At Badami, a sculptural representation of Brahma portrays him as holding a bundle of palm leaves in one of his hands denoting a book.[6] Saraswati is generally conceived as holding books in one of her hands.[7] The Chinese tradition supports the Indian tradition in so far as the antiquity of writing is concerned. It appears that they were conversant with the Indian tradition. *Fa-Wan-Shu-Lin* (the Chinese Encyclopaedia) says that the Brahmi script was written from left to right and that Brahma (Fan) invented it and it was the best of scripts.[8] Hiuentsang holds that, writing was invented in India[9] very early. According to Al-Beruni, writing was rediscovered by Vyasa, son of Parasara.[10] He says that Indian alphabets began with Kaliyuga, *that is*, 3101 B. C.

Nearchos (4th-3rd Cent. B. C.) says that the people of India knew the art of manufacturing paper out of cotton and tattered

[1] *SBE*, XXIII. 98ff.
[2] *Ibid.*, 304.
[3] *Raghuvamsa*, III. 28.
[4] Weber, *Indian Studies*, 16, 280, 399.
[5] Chapter X.
[6] *IA*, VI. 366 (Sculpture is dated 580 A.D.).
[7] वीणा पुस्तक रंजितहस्ते, भगवति भारति देवि नमस्ते ।
[8] *Cf. Babylonian and Oriental Records*, I. 59.
[9] Beal, *Siyuki*, I. 77.
[10] Sachau, *Al-Biruni's India*, I. 171.

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clothes. Megasthenes, though indirectly, refers to the practice of writing. Curtius refers to bark of certain trees as a writing material. The Buddhist literature also refers to the art of writing and the profession of a writer was regarded as a good means of livelihood.[1] *Vinayapitaka* refers to *Lekhaka*, *Dighanikaya* to *Akkharika* and *Anguttaranikaya*, *Samyuktanikaya* and *Dhammapada* refer to *Lekhani*. Jain *Bhagavatisutra* refers to *Bambhilipi*. According to *Mahavagga*, writing in India was practised even before the fifth century B. C. Writing (*Lekha*), *Ganana* (arithmetic) and *rupa* (coins) constituted the curriculum of primary schools in ancient India. It is Kautilya[2] who gives a direct and specific reference to writing when he says that :

(*i*) Having gone through the tonsure ceremony, one should learn writing and counting.

(*ii*) King should consult his ministers through letters; (I.19.6).

(*iii*) With signs and writings he should send his spies; (I.12.8).

(*iv*) The writer should be prompt in composing, elegant in writing and able in reading documents (II. 9.28).

The *Vedangasiksa* (correct pronunciation), *Kalpa* (ritual procedure of litany), *Nirukta* (etymology), *Vyakarana* (grammar), *Chandas* (prosody) and *Jyotisa* (astronomy) presuppose the art of writing. In the *Upanisadas*,[3] we have reference to *varnas* (letters) and *matras* (medial signs).

Positive evidence regarding writing can be traced to the Indus Valley seals though these are yet to be scientifically deciphered. Hunter[4] has hazarded the possibility of the derivation of Brahmi script from the Indus Valley script and the viewpoint has been accepted

[1] Rhys Davids, *Buddhist India*, 108. The *Jatakas* refer to private and official letters, royal proclamation, family affairs, moral and political maxims, usury, bonds and manuscripts.

[2] *Arthashastra*, I. 5.2, वृत्त चौलकर्मा लिपि संख्यानं चोपयुञ्जीत ।

[3] *Chandogya*, II. 10, II. 22·3; I. 13; *Cf Aitreya*, III. 2·1; II. 2·4; III. 1·5; III. 2·6.

[4] The Script of Harappa and Mohendodaro and its connection with other scripts.

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by a host of other writers. The existence of writing in some form or other can be traced to a hoary past or antiquity and the earliest writing in India may be regarded as contemporaneous with Sumeria, Egypt and Elam. Indisputable datable writings are found in India from the third century B. C. onwards.[1] They are in Brahmi and Kharosthi scripts. The Mauryan inscriptions' spread over the whole of India, are marked by wide variations in the forms of letters and the sub-regional varieties of the north and the south. It is on the basis of these varieties that Buhler came to the conclusion that writing had a long history in India. The Mauryan period ushered in the inscriptional era of India. Brahmi was imported into ceylon from Magadha. The purpose of recording inscription on stone was to make it permanent.[2] The Mauryan inscriptions are characterised by national thinking and international contacts. It appears that Magadhan dialect was understood all over the country.[3]

It may be reasonably suggested that writing was no recent innovation in ancient India. Pre-Mauryan and early Indian epigraphs support our contention. The *Eran Coin Legend*,[4] *Bhattiprolu relic Casket Dravida inscriptions*,[5] *Taxila Coin Brahmi Legends*,[6] the *Mahasthan Stone plaque inscription*,[7] the *Sohgaura Copperplate inscription*,[8] the *Piprawah Buddhist vase inscription*[9] and the *Badli inscription*[10] show that writing of records had begun long before the establishment of the Mauryan rule which witnessed the beginning of inscriptional era on a huge scale. It appears that in the beginning Brahmi was written from left to right and right to

[1] *CII*, Vol. I, (*Asokan Inscriptions*).

[2] In *Pillar Edict* VII, Asoka Says, '*Dhammalipi* should be inscribed where there are stone tablets or stone pillars, so that they may long endure.'

[3] B. C. Law, *Tribes in Ancient India*, 234.

[4] Cunningham, *Ancient Coins of India*, 101.

[5] Buhler, *op. cit.*, 8.

[6] Cunningham, *op. cit.*

[7] *EI*, XXI. 85; *IHQ*, X. 57ff.

[8] *Ibid* , XXII. 2; *IHQ*, X. 54ff.

[9] *JRAS*, 1898, 387ff.

[10] Ojha, *Prachin Lipimala*, 2.

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left but ultimately it came to be written from left to right.

SCRIPTS

Various scripts were used in ancient India and we have a list of eighteen scripts in the two Jain Sutras referred to above. *Bhagwatisutra* refers to only one, *that is*, *Brahmi* (नमो वंभीय लिवियें). The *Lalitavistara* has preserved a much bigger list of sixty four scripts—such as *Brahmi*, *Kharosthi*, *Angalipi*, *Vangalipi*, *Magadhalipi*, *Dravidalipi*, *Daksinalipi*, *Daradalipi*, *Khasyalipi*, *China-lipi*, *Hunalipi*, *Devalipi*, *Nagalipi*, *Uttara Kurudvipalipi*, *Vajralipi*, *Purvavidehalipi*. According to the Chinese Encyclopaedia, writing was made by three divine powers of whom two were born in India, *viz*., Fan (Brahma=Brahmi, written from left to right) and Kia-Lu (Kharostha, written from right to left) and the third Tsam-Ki in China (this script was written from the top to the down). The first two types are found in the inscriptions of Asoka at Mansehra and Shahbazgarhi : Brahmi was an alphabetic system of script and Kharosthi, though using the same alphabets as Brahmi, had different characters. There is nothing to doubt that the Brahmi is of indigenous origin.

ORIGIN OF THE BRAHMI

Diringer[1] suggests that the Indus Valley was originally pictographic but it is impossible to decide whether it was truly indigenous or imported. Some scholars hold the view that the Indus Valley script originated in this country and that it spread to other lands through the Asuras and the Panis.[2] Heras, Marshall and others hold that the Indus script originated from the Dravidian sources.[3] Waddel suggests the possibility of Sumerian or Egyptian origin of the Indus script.[4] These views and findings do not have unanimous acceptance. The Indus script must have been derived from

[1] *Ibid*, 85.
[2] K. N. Dikshit, *Prehistoric Civilisation of the Indus Valley*, 46.
[3] Marshall, *Mohenjodaro and the Indus Civilisations*, 3 Vols. *Cf. IC*, III. (1937).
[4] L. A. Waddel, *The Indo-Sumerian Seals deciphered.*

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an earlier script which may have been the common ancestor of the early Elamite writing. In the pre-historic times countries bordering on the Arabian and the Mediterranean seas had mutual intercourse and they must have influenced one another. The question of Indus script being of indigenous origin is yet unsettled and we are not in a position to say anything definite in the present state of our knowledge. It has been suggested that the Asuras invented this script and carried it to Western Asia and Egypt but the suggestion is only tentative. Waddel, Fabri, Hunter, Langdon, Gadd, Prannath, Samkaranand, Krishna Rao, S. R. Rao and many others have tried in their own way to decipher the Indus script but their readings are yet to be accepted as final. The writings on the potsherds at Kalibangan are yet to be scientifically deciphered though B. B. Lal has suggested that it was written from right to left.

BRAHMI

There are various theories regarding the origin of Brahmi in India. Edward Thomas[1] holds that the Dravidians were responsible for the invention of Brahmi characters which were borrowed by the Aryans. This view now stands rejected on all counts as it has no connection with Dravidian origin. Cunningham,[2] Dowson[3] and Lassen hold the view that the Aryans invented the Brahmi Script. It was developed from the indigenous Indian hieroglyphics. Some of the Brahmi characters appear to have been derived from the Indus characters. R. Shamshastri[4] propounded a theory that Brahmi characters were derived from the signs and symbols. Though his theory too stands rejected yet it is very near the pictographic origin of the Brahmi characters.

The earliest available references to the Brahmi script are to be found in the Jaina texts which mention *Bambhi* as one of the eighteen *lipis* and the Buddhists refer to it as one of the sixty four

[1] *Numismatic Chronicle*, (1883), No. III.
[2] *Op. cit.*, (Coins) I. 52.
[3] *JRAS*, 1881. 102; *IA*, XXV. 253.
[4] *IA*, XXXV. 253–63; 270–90; 311–24.

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lipis. *Brhspati*[1] and *Narada*[2] are the earliest Brahmanical texts which may be taken to imply familiarity with the name Brahmi for script. They mention that the script was created by Brahma. The name *Brahmi* for a script seems to have gained currency first among the Jainas. The first available record in the *Brahmi* script belongs to the Mauryan Period whereas the earliest inscriptions emanating from the Jain circles and employing *Brahmi* belong close to the first century B.C. According to a Jaina scholar[3], *Brahmi* is said to be the daughter of the first Tirthankara Rsabhadeva. The earliest occurrence of the name *Brahmi* is to be found in the Jaina traditional texts.[4]

David Diringer says :

(*i*) evidence is still lacking that the *Brahmi* descended from the Indus Valley script.

(*ii*) the Indus writing was a transitional system or a mixed syllabic ideographic script while the Brahmi script was a semi alphabet. It represents the earlier form, though the suggestion is not sound.

(*iii*) Vedic literature gives no indication of the existence of writing in early India. There was no specific god of writing. Saraswati is the goddess of learning, knowledge and eloquence.

(*iv*) Buddhist literature refers to writing in ancient times.

(*v*) It is supposed on epigraphic grounds that the *Brahmi* script existed in the sixth century B.C.

(*vi*) Between 800 and 600 B.C. there was a remarkable advance in the Industrial life which coincided with the development of maritime commerce and this condition favoured the diffusion of a knowledge of writing.

From the facts it is evident that Diringer tries to suggest a date between 8th and 6th century B.C. as the starting point for the introduction of writing in Ancient India. The indigenous origin of *Brahmi* has been called into question. The argument put

[1] *Brahspati* (edited by K. N. Aiyangar, 59), VI. 28.
[2] *Narada*, IV. 70.
[3] Prem Sagar Jain, *Viswa ki Mulalipi—Brahmi*, Indore, 1975.
[4] *ABORI* (Diamond Jubilee Volume) 1978, 711–26.

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forward by Diringer has been ably refuted by Rajbali Pandey[1] who observes, 'So far nothing substantial has been said which can negative the possibility of the derivation of the Brahmi from some pre-existing indigenous system of writing.' A number of scholars have discussed the theories advocating foreign origin of Brahmi. Mueller, Prinsep, Senart, Halevy, Wilson and others are of opinion that Brahmi was derived from the Greek Alphabet. The Vedic Panis (or the Phoenicians, according to some scholars) carried with them the art of writing from India and spread it over western Asia and Greece and as such the question of Greek origin does not arise at all. Brahmi was used several centuries before the Mauryans and had a long history.

There are others who talk of semitic origin of Brahmi but the view is unacceptable in view of the fact that there is hardly any connection between the two, *that is*, south semitic and the Brahmi. Buhler suggests the derivation of Brahmi from the northern semitic alphabet. He is of opinion that twenty two letters of Brahmi alphabet were derived from northern semitic alphabet. This theory is supported by Diringer who says, 'The Indian alphabet is in no respect an independent invention of the people of India, who, however, elaborated to a marvellous extent a loan, which they had received from others.' But it is difficult to agree with the view of these scholars in so far as the origin of Brahmi is concerned. Inspite of the remote resemblance between the Phoenician and Armaic alphabets of North-Western Asia and the Brahmi script of India, the contention of Buhler and others cannot be proved. The derivation of Brahmi from the Indus Valley Script can, under no circumstances, be ruled out. Hultzsch and Fleet did not agree with Buhler's conclusion. Brahmi is of indigenous origin and not of foreign origin as has been suggested by some.

Brahmi contains an independent symbol for almost all pronounced sounds. There is identity between the pronounced letters and written alphabets. There are exhaustive symbols for vowels and consonants numbering sixty four. In these respects the semitic alphabets are lacking. Even Buhler admitted

[1] Rajbali Pandey, *Indian Palaeography*, 38.

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that highly phonetic and grammatical nature of the Brahmi and conceded that its oldest shape was determined by Indians. The oldest known form of Brahmi was a script framed by the learned Brahmanas for writing Sanskrit. The influence of phonetics and grammar is clearly discernible in the formation of the derivative signs. It could have only been invented by the Panditas and not by traders and clerks. It was derived from pictographs, ideographs and phonetic signs, the earliest specimen of which is found in the Indus Valley. Brahmi characters were invented by the Indian people themselves.

The earliest specimen of Brahmi has been noticed at Mahasthan, Sohgaura and in the inscriptions of Asoka. Regional variations in Brahmi became apparent in the post-Mauryan Period. A. H. Dani has pinpointed four regional variations, *viz.*, Mathura (central and north-western variation), Kausambi (centre of eastern variation, *that is*, from Bharhut to Orissa), Maharastra (centre of Western and Southern variety) and South India (the centre of Southern style). By the fourth century A.D., Brahmi came to be clearly divided into two marked types known as northern and southern styles. Northern style developed in the north of the Vindhya region and the Southern style on the south of it. In the Gupta Period the Northern style came to be known as *Gupta Script* to be known later in the sixth century A.D. as *Kutilalipi* and in the ninth century A.D. as *Nagrilipi*, *Bengali*, *Maithili*, *Oriya*, *Assamese* and *Shardalipis* are all descended from the Brahmi.

The name *Brahmi* is usually applied to the early form of the script which is found in the pre-Gupta records, though it must not be supposed that Asokan form of Brahmi letters continued upto the Gupta Period. As a matter of fact letters gradually changed and there is a great deal of difference between the characters of Asokan Brahmi and Kusana Brahmi. In the post-Gupta Period, the script developed differently in different parts of the country but only two classes were specifically recognised *viz.* Northern and Southern. Brahmi is the mother not only of all Indian alphabets of today, but also of the alphabets of other countries which came under the influence of the Indian civilisation. Alphabets of Ceylon, Tibet,

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Burma, Siam, Malaysia, Indonesia and Indo-China are derivatives of Indian Brahmi Script.

KHAROSTHI

It is generally believed that this script was invented by a person named Kharostha belonging to the barbarous people of the North-West. Kashghar in Central Asia is believed to be the home of the original Kharosthi and a large number of Kharosthi documents has been found in Chinese Turkestan. It has been suggested that the script was brought by the Indian immigrants. Sylvan Levi holds the view that the correct name of the script was *Kharostra* used for the province of Kashgar. According to the Chinese sources, the name Kharosthi continued or was in use in the seventh century A.D. The Kharosthi characters are irregular, elongated curves and look like the moving lips of an ass (*Khara*). Buhler propounded the theory of Armaic origin of Kharosthi and that has since been accepted by a majority of scholars. That is so because there is resemblance between the Armaic and Kharosthi characters and both are written from right to left. In Kharosthi there is an absence of long vowels and as such has certain characteristics common with the semitic script.

It is believed that Kharosthi script came into use after the Persian invasion of India. The use of word '*Dipi*' (for writing) in Asokan inscriptions at Shahbazgarhi and Mansera is an indication of the use of old Persian. Buhler's theory of its derivation from the Armaic script does not stand in the light of recent researches. Not a single document of the Persian conquerors has been discovered in Kharosthi. There is not a single document, official or otherwise, of the Persian emperors written in Armaic found in India. Absence of long vowels can be explained by the fact that Kharosthi was used for writing Prakrit which avoids long vowels and big compounds. Armaic script had no circulation in India rather it had wide currency in Western Asia. It may be noted here that Kharosthi was used even in Chinese Turkestan and adjoining areas for writing an Indian language. The most important point in favour of Kharosthi, being of Indian origin, is that the earliest

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known Kharosthi inscription is of Asoka. It was carried to Afganistan, Baluchistan and Central Asia by the Indian traders and colonists. It originated in the North Western part of India. The Mauryans adopted Kharosthi for that part of the country.

It has been rightly suggested that Kharosthi was an Indian modification of the old Armaic script of Western Asia. Even after the Mauryans, the Bactrians, Parthians, the Sakas and the Kusanas used this script for Indian languages side by side with the Greek. The expansion of Buddhism under the Kusanas carried Kharosthi to Western and Northern regions where it flourished till the fourth century A.D., when it was replaced by Brahmi. Kharosthi flourished for several centuries in Uttarapatha and neighbouring areas of Central Asia and afterwards died a natural death. It was not quite suited for transcribing Sanskrit words. The latest Kharosthi documents in India have been ascribed to the fifth century and that also from the region of Taxila.

LANGUAGE OF THE INSCRIPTIONS

The earliest epigraphic records are written in Prakrit language, the epigraphic language in the whole of India in the beginning. Sanskrit came to be used in the inscriptions of North India in about the second half of the first century B.C. and it gradually ousted Prakrit. By third century A.D. the establishment of Sanskrit was complete in North India and by the fourth century A.D. in South India. Asokan inscriptions are in Magadhi dialect.

The earliest records in a foreign language are those written in Armaic. A bilingual Greek and Armaic inscription of Asoka has come to light. The inscriptions of north-west exhibit linguistic peculiarities similar to those of Shahbazgarhi and Mansera inscriptions of Asoka. Besnagar Pillar inscription exhibits some influence of Sanskrit and literary Prakrit. The earliest Sanskrit inscriptions have been found in the western parts of northern India when that region was under the dominance of the Scythians and Kusanas. Sanskrit as the court language was originally patronised by the foreign rulers of Uttarapatha. Some of the Scytho-Parthian and Kusana records are mixture of Prakrit and Sanskrit and Mathura inscription of Saka

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Sodas is in classical Sanskrit with ornate metres. Rudradamana's inscription is Sanskrit prose in classical Kavya Style. Prakrit was ousted by the third century A.D. The latest Prakrit records in the southern most India are assignable to the fifth century A.D. The Gupta's were great patrons of Sanskrit.

Some of the early Prakrit inscriptions are written in Kavya style—*for example*, Hathigumpha inscription and the Nasik cave inscription of Pulumavi of the 19th year. Piparawah vase inscription (third century B.C.) has a Prakrit stanza. Prakrit continued to enjoy popularity in south India till the fourth century A.D.

The earliest regional language in Indian epigraphy is Tamil and from the sixth century A.D. onwards Tamil began to be used along with Sanskrit. Even the Pallava grants meant for Tamil area are written partly in Sanskrit and partly in Tamil. There are large number of Tamil records. Kannada also appears in the inscription from about the ninth century A.D. Tamil was exclusively the epigraphic language of the Malayalam speaking people till the fourteenth century A.D. though Malayalam influence can be seen in the records of the thirteenth century A.D. Grants in Telugu appeared from the ninth century A.D. Marathi language came into use in the inscriptions of the tenth century A.D. The earliest Hindi inscription is on a Jaina image dated A.D. 1022. Mediaeval copper plates are written in local dialects. Gujarati came to be used in the fourteenth century A.D. and Oriya as early as the tenth century A.D.

III. WRITING MATERIALS

The earliest writing material in ancient India was *Bhurja* (or *Bhojpatra*), *that is*, the birch-bark since it was found in abundance in the Himalayan forests. Curtius is the first writer who makes a mention of this writing material. There is a mention of this material in the *Amarakosa*.[1] According to Kalidas, this

[1] II. 4·46; It should be noted here that other Greek writers mention copper and paper.

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material was used by damsels for writing love letters[1]. Buddhists also used this material for writing. Al-Beruni also mentions *Bhurja.*[2] Bark was written on with the aid of a reed pen and ink of special kind. Birch bark travelled to other parts of India and Central Asia though it did not become popular in South India because of the abundance of palm-leaf. Even in late period it was used for writing sacred books and amulets. The earliest manuscript on bark is that of the Kharosthi *Dhammapada*[3] (discovered in Khotan) belonging to second or third century A.D. Various other documents belonging to different centuries varying from fourth to eighth century A.D. have been found in other parts of north-western India and they are now deposited in different libraries of the world.

The next important writing material was *Tadapatra* or palm-leaf. According to Beal,[4] after the first Buddhist Council, the *Tripitakas* were written on palm-leaves. In Kashmir, Punjab and Rajputana, its use was negligible. The earliest manuscript written on palm-leaf is the fragment of a drama belonging to the second century A.D. Palm-leaf manuscripts have been discovered from Kashgar and Nepal, and one manuscript from Central India travelled to Japan where it is preserved. Palm-leaves were prepared for writing through various processes. Rajasekhara[5] suggests that *Tadi-patra* (and birch bark) was used for writing with pen and ink while *loha-kantaka* or iron needle was used to write on *tala-dala*. The size of the leaves of the manuscript varied between one and three feet in length and between one and a quarter and four inches in breadth. Al-Beruni supports the contention of Rajasekhara. Ink was used for writing. It was very widely used in the country.

The next important writing material was paper. Nearchos (a Greek writer-C. 327 B.C.) informs us that the Indians were

[1] *Kumaras*, 1·7.

[2] Sachau, 1·171.

[3] Ojha, *Prachina Lipimata*, 144. A manuscript of *Samyuktagama* belongs to the fourth century A.D.

[4] *Si-yu-ki*, 166–67.

[5] *Kavyamimansa*, 50.

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manufacturing writing paper out of cotton by pounding.[1] Buhler[2] confused cotton paper with cotton cloth. It is held that paper was used for writing long before its introduction by the Muslims. Even during the time of Bhoja of Malwa, paper was used for writing. A fifth century A.D. document written on paper has been discovered from Central Asia.[3] Since birch-bark and palm-leaves were easily available, people did not go in for paper and used the cheapest materials for writing. Ojha suggests that indigenous paper factories were there long before the advent of the Muslims.

Cotton cloth also served the purpose of writing material and the specific terms for it were '*Pata*', '*Patika*' or '*Karapasikapata*' and its earliest mention is found in the Nasik inscription.[4] The *Smritis* also refer to writing on cotton cloth. Cloth was made smooth for writing purposes and letters were written with black ink.

Wooden boards and bamboo chips were also used as writing materials. Writing boards are known as '*Phalakas*' and bamboo chips are known as '*Salakas*'.[5] The *Salakas* also served as passports for Buddhist monks. The *Phalakas* are also mentioned in the Saka[6] inscriptions and *Lalitavistara*[7] which mentions sandal wood boards for use in schools. A manuscript from Assam, written on wooden boards, is in possession of Bodlein Library, Oxford.

Leather was also used as writing material and that is evident from Subandhu's *Vasavadatta*.

Writing on stone[8] became very popular because of its durability. Stone as a medium of writing has been used in the following forms, *viz.*, rocks, pillars, slabs, pedestals, rims or lids of vessels or caskets, walls of temples, pavements, pillars, columns, caves etc. The contents of writings on stones include royal edicts or procla-

1 *Strabo*, XV. 177.
2 *Indian Palaeography*, 58.
3 *JASB*, 66. 215ff, 258ff.
4 *ASRWI*, 4, 104ff, No. 11A.
5 *Jataka*, No. 125.
6 *ASRWI*, 4, 102, *Nasik Cave Inscription No. 7.*
7 *Lalitavistara*, X.
8 *Cf.*, *PE*, II.

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mations, royal eulogy, '*prasastis*', treaties between kings, agreements, dedications, commemorations, donations, grants, poetical effusions[1], literary[2] and religious[3] works. A record was often composed by a poet or learned man or high official and was written with ink or chalk on the surface of the stone by a Calligraphist and ultimately the letters were engraved by an artisan with the help of a chisel. *Silasthambha* (stone pillars) include the earliest inscribed pillars of Asoka. *Sthambhas* may be classified as *dhwajasthambha* (flag staff), *Jayasthambha* (victory staff), *Kirtisthambha* (fame pillar), *Chayasthambha* (image pillars) and *Yupa* (sacrificial pillars) etc.

Bricks were also used as materials for writing and brick inscriptions have been found in India. Even Buddhist *Sutras* were engraved on bricks. Earthen wares and seals were also used as media of writing.

Among the metals, gold, silver and copper, brass, bronze, iron and tin etc., were used as writing materials. The *Jatakas* refer to use of gold by rich merchants for preserving their family records. According to Burnell[4] gold was used for royal letters and land grants. Cunningham discovered a gold plate with a votive inscription in Kharosthi near Taxila. Other discoveries of gold have also been reported from different parts. Silver documents have also been discovered from ancient stupas.

The most important metal used for writing in ancient India was copper. *Tamrapatra*, *Tamrasasana*, *Tamrapatta*, *Sasanapatra*, *Danapatra*, etc., of ancient India are found written or inscribed on copper plates and land grants were invariably inscribed on copper plates. Fahien found many Buddhist monasteries in possession of copper grants.[5] According to Hiuentsang, the commentaries

[1] Luder's List Nos. 992, 997–98, 1000, 1100, 1124–26, 1146 etc.

[2] *Harikelinataka* of Chauhana King Vigraha IV and *Lalitavigraharaja-nataka* of Somadeva, *IA*, XX. 201ff.

[3] *The Unnatisikhapurana*, a Jain work of V.S. 1216 engraved on a rock near Bijolia in Mewar.

[4] Burnell, *Elements of South Indian Palaeography*, 90–93.

[5] *Si-yu-ki*, I. XXXVIII. *Sohgaura Copperplate* belongs to the Mauryan period, *PASB*, 1894, 1.

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prepared at the Kashmir Buddhist council, convened by Kaniska, were engraved on copper plates and kept in stone caskets and placed in the stupas built over them.[1] The copper plates were hammered into shapes and sizes according to the nature and contents of the documents. If there were more than one copper-plate, they were fastened together by a copper ring which served the purpose of thread. The document was first prepared by the relevant authorities and then an expert writer wrote on the copper plate to be incised with a chisel by a Smith. The rims were raised and thickened for the protection of the documents. On royal documents seals were attached to the plates. Though copper-seals were invariably used, Bana says that Harsa used a golden seal. Brass plates were used by the Jainas for writing religious formulae. Bronze, like brass, was rarely used for independent writing. There is only one instance of iron being used for the purpose and that is the Mehrauli pillar inscription. Tin was also rarely used.

The Indians used ink as early as the fourth century B.C. as is evident from the account of Nearchos—a fact which finds support in the *Grhyasutras* which mention '*masi*'.[2] The earliest specimen of writing with ink is found in the relic vase of the Stupa at Andheri assigned to the second century B.C. and a more extensive use of ink is found in the Kharosthi manuscripts from Khotan datable from the first century A.D. Black ink was very common though different kinds of inks were also used. Red ink was also very popular. Somadeva refers to writing with blood in a forest in the absence of ink. Writing with blood showed solemnity of purpose and iron determination. Pen was used for writing and it was known as '*Lekhani*', '*Varnaka*', '*Varnika*', '*Varnavartika*', '*Tuli*', '*Tulika*', '*Salaka*' etc. All these indicated pen, brush, writing instruments etc.

[1] Similar story about Sayana's commentary is preserved.

[2] *Amarkosa*, III. 5·10.

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IV. PROFESSION OF WRITING

Writer was known as *Lekhaka i.e.* one who writes. With the discovery of the script writing also developed as a profession which one could adopt for the sake of earning his livelihood. For a pretty long time it remained a special preserve of the priestly class or literary experts or scribes. Secular learning was available to upper classes among the non-brahmanas, members of which sometimes acquired proficiency in Sanskrit and produced works of considerable merit. The Mathur Kayastha Brothers Jayasimha and Sivanabhaka composed good poems.[1] Literate people of these classes often took to the profession of writing. There was a class of professional writers designated differently. Art of writing is mentioned in the Epics, Buddhist and Jaina literature and other contemporary epigraphical sources.

The word *Lekhaka* was commonly used for the professional class of writers. An early reference to *Lekhaka* is in the Sanchi inscripton.[2] *Lekhaka* denoted a person who prepared the document to be incised on metal or stone.[3] *Lekhaka* indicated a professional clerk. Brahmana community adopted this profession. They also copied manuscripts. Mainly the Brahmanas and the Kayasthas were engaged in this work. We have references to *Lipikara, Libikara, Dipikara*, in early Indian records as synonyms of *Lekhaka.*[4] The word '*Divira*' is also used in the sense of a writer. In Vallabhi inscriptions (7th-8th century A.D). *Sandhivigrahika* is called a '*Divirapati*'. It may be traced to Asokan *Dipikara*. *Dipikara* and *Divira* appear to have been derived from the same source and the term continued to be in use till the twelfth century A.D. Ksemendra's *Lokaprakasa* refers to various classes of *Diviras* such as *Ganjadivira* (bazar writers) and *Nagaradiviras*[5]

[1] *EI*, XXXII. 336ff; XXXIII. 31ff; 65ff.
[2] *Ibid* , II. 369–72.
[3] *Ibid.*, I 1A; *CII*, III Nos. 18 and 80.
[4] *MRE*, II. (Brahmagiri); *RE*, XIV, (Girnar and Shahbazgarhi). *Cf. Amarakosa*, II. 8 15; *EI*, II. 102.
[5] *IA*, VI. 10.

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(town writers) etc.

A writer is generally called *Kayastha*, *Karnika*, *that is*, an officer belonging to *Karana* or office of administration. The epigraphic records sometime mention Karnika-brahmanas[1] and Karana-kayastha.[2] The Kayasthas first occur in the inscriptions of the Gupta age. Vigneswara explains the word occurring in Yajnavalkya (I. 336) as *Ganaka-lekhakasch*, that is an accountant scribe. Kayastha was a caste of professional writers and Yajnavalkya says that a king should protect his subjects from the Kayasthas.[3] The word[4] occurs in the Gupta inscriptions of Bengal and other records of Gujarat and Kalinga. *Kayastha* means one who stays in the body of another; or an officer who sat beside his master.[5] *Karnika* is a writer of *Karana*, same as *Karnattan* of Tamil inscriptions[6] and the present day *Curnum* (Karnam) of South India.[7] The Kayasthas continued to be prominent upto the 13th century A.D. according to Kalhana and Ksemendra. In the beginning people from all *Varnas* who chose to enter the ministerial service of the State came to be grouped together and became known as Kayastha or in other words Kayastha was a group of such class of people who adopted the profession of writing. In course of time it developed into a community and ultimately into a caste. Writers were also known by the name of *Karana*, *Karanika*, *Sasanina* and *Dharmalekhina* etc. A *Lekhaka*, assiociated with *adhikarana* (office) was known as *Karana*, a term synonymous with Kayasthas. *Karana*, too, is not viewed with favour by Manu or the lawgivers.[8] Kielhorn interpreted *Karnika*[9] as a writer of legal documents. The tribal people called Karana adopted the profession of writing.

[1] Bhandarkar's *List* No. 350.

[2] *IA*, XVII. 13; Bendall, *Catalogue of Sanskrit Buddhist Manuscript*, 70, No. 1364.

[3] Yaj. I. 336.

[4] *EI*, XV. 138; *IA*, XIX. 55, VI. 192; *EI*, III. 224.

[5] *Bhartiya Vidya*, X. 280ff.

[6] *EI*, XXV. 132.

[7] *Vaijayanti*, 178, 137; *EI*, XXIV. 175.

[8] Manu, X. 22; Yaj, I. 92.

[9] *EI*, I. 81, 129, 166; *IA*, XVI, 175, 308; XVIII. 12; XX. 315.

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V. DOCUMENTS AND TYPES OF RECORDS

Prasastis, *Kavyas* and documents were first composed or written by competent persons and then a copy was prepared by a professional writer. It was, then, handed over to a mason or an engraver to be incised or engraved as a particular case[1] required. Officers mentioned in connection with the preparation records are *amatya* (minister), *sandhivigrahika* (minister incharge of war and peace), *senapati* (minister incharge of army), *baladhikrita* (commander of the army), *mahaksapatatadhikrta karanadhikrta mahasamanta maharaja* (a vassal of the sovereign who was also in-charge of the office of the royal record[2]). At the end the signature of the king was affixed. Kalhana says that the kings of Kashmir maintained an officer designated as *Pattopadhyaya* (officer charged with the preparation of title deeds). He belonged to the *aksapatala* department and was a specialist cum teacher incharge of the preparation of deeds. The *Lekhapanchasika* lays down rules for drafting various kinds of documents including diplomatic ones. *Lokaprakasa* lays down rules for the drafting of commercial and economic documents. The *Lekhapaddhati* deals with private letters, land grants, treaties etc. The *Prasasti-avali* of Mithila deals with epistolary art and contains forms of communication to be addressed to feudatory and imperial rulers as well as to one's own feudatories.[3] A royal[4] officer is mentioned as *Dharmalekhina*, *Sasanika*, *Sasanadhikaranika* etc.

Epigraphic records may broadly be classified under two groups—(*i*) those engraved on behalf or by the ruling authority and (*ii*) those incised on behalf of private individuals. There also dedicatory and eulogistic inscriptions, royal edicts, epigraphs

[1] *EI*, I. 49, 45, 81.

[2] That is evident from the *Vallabhi Copperplate Inscription* of Dharasena (Vallabhi era 269, A.D. 588)—स्वहस्तो मम महाराजाधिराज श्री धरसेनस्य । दूतकः सामन्त शीलादित्यः लिखितं संधिविग्रहाधिकरणाधिकृत दिविरपति स्कन्दभटेन ॥ *Cf. IA*, VI, 9.

[3] Jaiswal and Banerji Sastri, *A descriptive Catalogue of Manuscripts in Mithila*, II, 12–13, Nos. 71ff, 85ff.

[4] *IA*, XVI. 208; XX. 315.

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commemorating particular achievements (*e.g.* Junagarha, Allahabad and Aihole inscriptions), grants in favour of learned brahmanas, religious institutions and officials etc.

There were various types of records. According to Vasistha,[1] records were of two varieties—*viz.* *Laukikam* also known as *Janapadam*, that is, belonging to the people and *Rajakiyam* (royal or official). Royal records were issued by kings or vassals, governors or ministers. Royal records were divided into—(*i*) *Sasanam*[2] (writ, edict, instruction or also used in the sense of a land grant), (*ii*) *Jayapatram*[3] (legal decision), (*iii*) *Ajnapatram*[4] (order), and (*iv*) *Prajnapanam* (Proclamation). A deed is proclaimed to *rtvika*, *purohita*, *acharya*, *manyas* etc. Brhaspati includes *Prasadalekhya* (document regarding something given by king out of satisfaction with a person) as a type of royal or official record. Private records were prepared by writers of a well known place and in such records royal geneology, year, month and days etc. were mentioned. Such documents have proved helpful in the reconstruction of political history. Private documents were also concerned with various types of transactions in which the names of witnesses were also recorded. Epigraphic or inscriptional records may be grouped under the following heads :

(i) Commercial. The earliest specimen of this type are found on the Indus Valley seals which were used for stamping the bales of merchandise. These seals were used by the sea-faring traders engaged in foreign trade. The *Srenis* and *Nigamas* also had their own seals. They had the power of minting their own coins. They must have made extensive use of writing for their commercial purposes.

(ii) Magical. The earliest specimen are found in the Indus Valley. Magical formulae continued to be written on metal, as well as on birch-bark.

(iii) Religious and didactic. Seals and tablets of the Indus

[1] Vyasa, *Smrtichandrika-Vyavahara*, I.14.

[2] *Ibid.*, I. 3, 7–19.

[3] *Ibid.*, I. 14.

[4] *Ibid.*, VI. 84.

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Valley were objects of worship. They contained religious formulae of various sects. Next set of this type is found in the *dhammalipi* of Asoka (*RE*-I and V). Asoka says, 'the practice of *Dhamma* has grown and the king will cause this practice of *dhamma* to grow' (*RE*-IV). The *Besnagar Garuda Pillar inscription* says, 'there are three immortal paths leading to heaven, *viz.*, self-control, renunciation, and freedom from carelessness.' The *Mandasor Stone inscription* of the time of Kumargupta II contains a didactic and philosophical note.

(iv) Administrative. Asokan inscriptions belong to this type, *e.g.* *RE*-III, V, VI; *SKRE*–I etc. The *Sohgaura inscription* is purely administrative—ordering the establishment of two granaries and distribution. *Junagarha inscription* of Rudradaman, *Banskhera CP* of Harsha, *Basin CP* of Vindhyasakti II, *Poona CP* of Prabhavati Gupta, *Hirahadagalli CP* of Sivaskandavarmana and many others have administrative details.

(v) Eulogies. *Hathigumpha inscription* of Kharavela, *Allahabad Pillar inscription* of Samudragupta, *Nasik Cave inscription* of Usavadata, *Junagarha Rock inscription* of Rudradaman, *Nasik Cave inscription* of Gautami Balasri, *Nagarjunikondai inscription* of Virapurusadatta, *Mehrauli Iron Pillar inscription*, *Mandasor inscription* of Bandhuvarmana, *Junagarha inscription* of Skandagupta, *Mandasor inscription* of Yasodharmana, etc. belong to the eulogistic category.

(vi) Votive or dedicative. *Piparawa Buddhist vase inscription*, *Garuda Pillar inscription* of Heliodoros, *Mandasor inscription* of Bandhuvarman, *Bhitari Pillar inscription* and *Aihole* and other inscriptions belong to this category.

(vii) Donative. There are numerous donative inscriptions.

(viii) Commemorative. *Rummindei inscription* of Asoka, *Eran inscription* of Bhanugupta, large number of commemorative records belonging to the Silaharas, Chalukyas and Rastrakutas belong to this category.

(ix) Literary. Some inscriptions contain pieces of poetic composition and dramatic works.

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FORMULAE

Om, *Omsvasti*, *Svasti*, *Svastisrimana* etc., are found in the epigraphs. The word '*Siddham*' is found at the beginning of numerous records. It is followed by the auspicious word '*Svasti*'. The '*Svastika*' is also found at the beginning of numerous records. At the beginning of the *Hathigumpha inscription*, the *Svastika* appears beneath a crown like symbol called *Srivatsa* while the inscription ends with the 'tree within raling' symbol.

At the beginning of all inscriptions and also at the end occasionally, there is an auspicious symbol or word or a passage in adoration to a deity. '*Siddham*', '*Svasti*' are commonly, found at the beginning. '*Siddham*' came to be represented by a symbol in course of time. *Svastika*, *Triratna*, *Srivatsa* and various other unidentified symbols are found in early inscriptions. We have also representation of a lotus, floral design, the tree-in-raling, a circle, Sivalinga, Nandi, Cow with a calf, sun and moon etc.

TYPES OF COPPER PLATE GRANTS

(i) **Tamrapattas.** Earliest charters in prakrit character belong to the Pallava Kings of Kanchi.

(ii) **Rajasasana.** Classified under three heads *viz.*,

- (*a*) *Danasasana*,
- (*b*) *Prasadasasana*, and
- (*c*) *Jayapatra*.

(iii) **Others.** Other types include.

- (*a*) *Abhayasasana*,
- (*b*) *Dhammasasana*,
- (*c*) *Vijayasasana*,
- (*d*) *Krayasasana, and*
- (*e*) *Karasasana*.

VI. SYSTEM OF DATING

The dating of documents became widely current from second century A. D. and went on increasing with the use of regular eras.

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We have little information about the pre-Mauryan and Maurayan eras. The Mauryas did not start any era. The Asokan inscriptions are dated in the regnal years. The regnal character of dating, as prevailing during the Mauryan and Sunga period, continued under the Satvahanas too. The latter also did not start any era.

It is said that the Mahavira era started in 527 B.C. The Sakas established their own era. In the *Kalkacharyakatha*, it is distinctly stated that the Sakas founded their own era having killed a descendant of Vikramaditya one hundred and thirty five years after Vikramaditya's accession to power. This event took place in A.D. 78 (=57 B.C.—135). Upto the Twelfth century A.D. the Saka era was regarded as founded by some Saka king. The word '*Salivana*' came to be associated with it in the fourteenth century A.D. The Saka era travelled towards Deccan and South.

Vikram Era became current and popular in northern India mostly due to the expansion of ruling dynasties from Madhyabharat and Rajasthan to that area. The *Svetambaras* carried it to Saurastra and also popularised it elsewhere. After the fall of the Sakas of Ujjain, the Saka era lost its hold in the north and the Krta-Malava era popularly known as Vikrama era regained its prestige. Vikram week days are named after seven out of the nine *grahas*.

The Kali era was made known by Aryabhatta. The Guptas and the Vakatakas also started their own eras. In course of time Harsa, Newar, Traikutaka, Kalachuri-Chedi, and other eras were also started. The Chalukya-Vikrama era started in the Deccan area but failed to gain currency and popularity. The Laksmanasena era of Bengal became prevalent in Mithila but it was, incourse of time, regulated by the Fasli era introduced by the Muslims. There is no uniformity regarding the actual system of dating. The Saka era (78 A.D.) begins on Chaitra One (now our national era) that is on 22 March. Krta-Malava-Vikrama era (57 B.C.) is counted from Chaitra Sukla in north India and Kartika Sukla in South India.

The few examples of the dates in Kings' regnal years are cited below—

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(*i*) Dbadasa-vas-abhisitena maya idam anapitam (Girnar—R. E. XIII)—'I have ordered this when twelve years have passed after my installation.'

(*ii*) Rano Kasiputrasa Bhagabhadrasa tratarasa Vasena Catudasena rajena Vadhamanusa=when the king Kasiputra Bhagabhadra, the saviour, was prospering with his sovereignty for fourteen years, *that is*, when fourteen years of his reign had passed. (*Besnagar Pillar Inscription*).

(*iii*) Abhisitumato ca padhame Vase=during the first regnal year of the installed monarch (*Hathigumpha Inscription*).

(*iv*) Savachare 18 Vasapakhe 2 divase=on the first day of the second fortnight of the rainy season in the 18th regnal year. (*Nasik Cave Inscription* of Gautamiputra Satkarni).

(*v*) Samvacharam bitiyam gimha-Pakkham Chatham 6 divasam dasamam 10=Tenth day of the sixth fortnight of summer in the second regnal year of Santamuta (*Nagarjunikondai Inscription* of Santamula).

COUNTING OF NUMBERS

There was a convention according to which the words of Sanskrit language associated with particular numbers were used to indicate those numbers. Words are arranged according to *Vamagati* principle, *that is*, 'the turning round of the Sun'—reading the figures from right to left—*e.g.*

Ved-anka-abhd-indu Varsa=1494 (Bhandarkar's *List* No. 775). In few cases this *Vamagati* principle is found to have been ignored (Bhandarkar—*List* No. 620).

(*i*) *Kara* (hand)=2 (*Yama*, *Asvina*, Nasatya).

(*ii*) *Veda* — 4 (*Asrama*)

(*iii*) *anka* — 9 (also *Nanda*, *Graha*).

(*iv*) *abhd* — 4 (also 7 at times).

(*v*) *Indu* — 1 (*Adi*. *Prthvi*).

(*vi*) *Bana* (arrow) — 5 (became of Kama) Kama is represented in tradition as armed with five arrow of flowers, (also *Sara*, *Sayaka*, *Pandava*).

(*vii*) *Hill*, *Mountain*, *Rsi*, *Muni* — 7.

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(*viii*) *Vasu, Ahi, Naga* — 8.
(*ix*) *Disa, Avatara, Anguli*—10.
(*x*) *Rudra*—11.
(*xi*) *Sun*—12.
(*xii*) *Visvedevah*—13.
(*xiii*) *Rama, Guna, Kala*—3.
(*xiv*) *Rasa, Anga, Kaya, Darsana*—6.
(*xv*) *Manu*—14.
(*xvi*) *Tithi*—15.
(*xvii*) *Dhrti*—18.
(*xviii*) *Atidhrti*—19.
(*xix*) *Nakha, Angula, Ravanabhuja*—20.
(*xx*) *Dhartarastra*=100.
(*xxi*) *Mouth of Ganges*=1000.
(*xxii*) *Nrpa*—16.
(*xxiii*) *Atyasti*—17.
(*xxiv*) *Gagana, Ambara, Akasa*=0 (*zero*).

Three seasons, *Grisma, Varsa* and *Hemanta* are mentioned. These constituted the year and each season consisted of eight fortnights. (Luder's *List* No. 1186). The mention of the name of week day became gradually popular and the earliest mention of the week day is found in the *Eran Inscription* of the time of Buddhagupta (A.D. 484). The decimal system of writing from one to nine originated in India probably among the astrologers of the Ujjain School in about fifth century A.D. It was borrowed by the Arabs and it gradually spread to the rest of the world.

VII. IMPORTANCE OF THE STUDY OF EPIGRAPHY

The study of inscriptions has a special importance. The importance of epigraphy for reconstructing the history of India can hardly be gainsaid. A good deal of information is derived from these sources and the value of these invaluable documents is now universally accepted. It is on the basis of these inscriptions that

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we can, now, say with some amount of certainty that Kavya literature had its beginning before the commencement of the Christian era. Professor Jacobi[1] has suggested that fourth century B.C. should belong to the classical period. It appears that *Alamkarasastra* existed long before the rise of the Guptas. Harisena can be placed with Kalidasa and Dandina since his Allahabad *prasasti* is a first class *Kavya* which is not only finished in every respect but is unsurpassed in the choice of words. Even before Harisena we have the Girnar *prasasti* written in *Kavya* style with all the characteristics of *Vaidarbhiriti*. The study of Indian epigraphy is equally important for a critical reappraisal of the history of *Kavya* literature.

The wider study of Indian inscriptions is bound to give much needed stimulus to research in the realm of social, religious, economic, and political history as well as in the history of Sanskrit literature. The inscriptions were intended to be lasting records of the matters to which they refer. These were composed sometimes in prose, sometimes in verse and sometimes in prose and verse mixed. It is almost entirely from the patient examination of the inscriptions that our knowledge of the ancient history of India has been derived. Hardly any definite dates and identifications can be established without these inscriptions. The inscriptions regulate everything that we learn from tradition, literature, coin, art, architecture and other sources. Kalhana (*RT*–I. Verse 9ff) discusses the importance of inscriptions in the following words—'By a scrutiny of the ordinances of the former kings regarding religious foundations and grants, laudatory inscriptions as well as written records, all wearisome errors have been set at rest.' The general value of the inscriptions lies mostly in the way in which they all work in, one with another.

Normally inscriptions give us information about persons and events about which nothing is known from any other sources. At times contemporary events are also described in the inscriptions. The author of the Junagarha rock inscription of Rudradamana,

[1] *IA*, LIII. 128ff; *Cf.* Buhler's article, 'The Indian Inscriptions and the antiquity of artificial poetry.' —*IA*, 1913.

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while recounting the history of Sudarsana lake, says that it was created by *Rastriya* Pusyagupta in the reign of Chandragupta Maurya and that Yavanaraja Tushaspa endowed it with irrigation canals on behalf of Asoka Maurya. Historical account of dynasties is also recorded in inscriptions. The Aihole inscription of A.D. 634 gives an account of the rise and early history of the Chalukyas of Badami upto the time of Pulakesina II who is credited with having defeated Harsa in the Narmada region and to have made friends with Cholas, Pandyas and Keralas.

Many of the knotty problems of early Indian chronology have been solved with the help of inscriptions. The Vikram Samvat of 58–57 B.C. was introduced by the Scytho-Parthians and Saka era of A.D. 78 by the Kusanas. The Siyadoni inscription (Siron Khurd) in forty six lines records twenty seven donations made at different dates between V.S. 960 and 1025 by some subordinates and subjects of the Gurjara-Pratihara emperors of Kanauja in favour of the Brahmanical deitis worshipped at the locality. These records are arranged in strict chronological order and appear to have been drawn up by persons who had some sense of chronology. Chronological representation of events is known to us from a number of inscriptions, *e.g.* the Hathigumpha inscription of Kharavela, the Chola inscriptions quote the achievements of their kings in a chronological order. Inscriptions were issued both by the ruling authority or the private individuals. *Prasastis* were sometimes composed to commemorate public works. *Prasastikavyas* were written and composed by such eminent poets as Harisena (*Allahabad Pillar inscription*), Kubja (*Talgunda inscription of Santi-Varmana*), Vatsabhatti (*Mandasor inscription*), Vasula (*Mandasor inscription of Yasodharmana*), Ravikirti (*Aihole inscription of Pulakesina II*), Chittappa (*Bhilsa inscription*), Vacaspati (*Bhubnes-wara inscription*) and Umapatidhara (*Deopara inscription*). The *Prasastikaras* were mostly attached to the court and they were in the habit of exaggerating the achievements of their patrons. A few types of such *prasastis* are noted below—

(*i*) The *Mahakuta Pillar Inscription* (*IA*–XIX. 7) gives an exaggerated account of the conquests of Kirtivarmana I of Badami

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(566–98).

(*ii*) Chandella King Dhanga's conquest has been exaggerated in an inscription at Khajuraho (*EI*–I. 145).

(*iii*) In another *Khajuraho inscription* (*EI*–I. 126) the conquest of Chandella Yasovarmana is exaggerated because in those days Kosala, Mithila and Kuru were not separate States.

The *prasastikaras* hardly took notice of the defects of their masters or patrons. Their descriptions are generally of conventional type (*EI*–II. 186–88; IX. 299; I. 305). The *prasastis*, though exaggerated, contain an iota of truth in respect of certain thing and we cannot totally reject all *prasastis* outright. The *Prayag prasasti* of Samudragupta and the *Tirumalai Rock Inscription* of Rajendra Chola I contain reliable information about the conquests of these kings. We get a list of contemporaries of Vijayasena from the *Deopara inscription* respectable genealogies and legends were fabricated to explain the name of royal family, *e.g.*, the Pallavas, Paramaras and Pratiharas etc. Many of the rulers claiming respectable descent belonged to the aboriginal families.

We can also study the history of Indian *Kavyas* or artificial poetry of the court on the basis of inscriptions. History of artificial Indian poetry begins with the reign of Harsa. *Harsacharita* is the oldest product of court poetry. We come across large number of metrical compositions in these inscriptions. The following inscriptions show how they are related to the rules of poetics—

Vatsabhattisi, *Prasasti* is poetic in all respects. It was familiar to glorify the erection of temples and other edifices by means of such occasional compositions. He composed his work with great effort. He wished to do his best to make his composition resemble a *mahakavya*. He has used a number of metres, *viz.*, *Anustubh*, *Arya*, *Upjati*, *Indravajra*, *Upendravajra*, *Drutavilambita*, *Mandakranta*, *Malini*, *Vamsastha*, *Vasantatilaka*, *Sardulavikridita*, *Hariti* etc. The product is only of a mediocre type. He uses *anuprasa* or alliteration and so also *Upama*, *Utpreksa* and *Rupaka*. He praises sun as being the generator and destroyer of the world. Sun is glorified. Sun's orb is named the life principle of the world. He possibly tried to compete with Kalidas. He was acquainted with the rules of

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Indian poetics.

Chandragupta II's minister Virasena was also a poet. Chandragupta looked upon the muses with favour.

Harisena's *Prasasti* presents many points of close touch with the kavya literature. He calls it a *kavya.* He belongs to the mixed composition called by the name of *Champu.* He used *Sragdhara, Prthvi, Sardulavikridita, Mandakranta* metres and follows *Vaidarbhiriti.* He uses simplest kind of alliteration the *Varnanuprasa.* He uses *Rupaka, Upama* and *Slesa.*

Rudradamana's *Prasasti* is a *gadyamahakavyam* with *Varnanuprasa* alliteration and *upama, utpreksa, slesa* metres and *Vaidarbhiriti.*

We have to bear in mind that the inscriptions were written or engraved not with the object of presenting that information but for other purposes. But today these details are valuable to us for more than one reason. The *Uttirmerur inscriptions* throw very welcome light on the village administration in South India in the tenth century A.D. Quotations from the *Ramayana* are found in the Junagarha rock inscriptions of Rudradamana and Skandagupta and other inscriptions. The *Mahabharata* also inspired the poets. Heliodoros quoted certain verses of ethical importance in his inscription at Besnagar. The *Deopara inscription* refers to the *Mahabharata* as the honey stream of the beautiful stanzas which the sons of Parikshita had caused to flow to please the ears of mankind. Important inscriptions like the *Rummindei inscription* locating the birth place of Buddha (*EI*–V. 4) or *Mandasor inscription* (Fleet–79) settling the long disputed question of an epoch of an India are rarely found.

Some of the inscriptions are plain statements of events and some contain allusions to religion and to donations. Plain statement of events is found in the *Hathigumpha inscription* of Kharavela which summarises his career as far as the thirteenth year of his reign and presents a chapter of dynastic chronicle. It tells us that he spent fifteen years in the princely sports, nine years as *Yuvaraja,* and that he was crowned at the end of his twenty-fourth year, it further enumerates the principal events of his reign and certain items of expenditure on public works and charity. The *Allahabad*

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Pillar inscription of Samudragupta gives his pedigree, describes his conquests, mentions some of the foreign tribes and gives a considerable insight into the political divisions of Southern India. The *Mandasor inscription* describes the triumph of Yasodharmana including the humbling of the Huna Chief, Mihirakula.

The two *Junagarha rock inscriptions* (of Rudradamana and Skandgupta) record the repairing of the great Sudarsan lake (*EI*–VIII. 36; Fleet–56). The *Talgunda inscription* (*EI*–VIII. 24) not only records the construction of a great tank but also recites the origin and rise to power of Kadamba dynesty of Banvasi. The *Mehrauli Pillar inscription* (Fleet–139) preserves the memory of a great king Chandra. There are a number of monumental pillars and tablets commemorating the death of heroes in battle. The *Pillar Inscription at Eran*[1] records how Goparaja, a follower of Bhanugupta, died fighting and how Goparaja's wife accompanied his corpse on to the funeral pyre. Herostones (*Viragalas*) are found all over India. The *Sohgaura plate inscription*[2] contains a public notification of the establishment of two store-houses at the junction of three great highways to meet any emergent needs of the persons using those roads. The *Mandar*[3] *Hill Inscriptions* of Konadevi record the construction of a tank. The *Bhumra pillar inscription*[4] was set up as a boundary mark between the territories of Maharaja Hastina and Maharaja Sarvanatha. The *Kottur*[5] *inscription* narrates how Saiva ascetic immolated himself in fire. The seal matrix of Sasanka cut in the rock at the hill fort of Rohtasgarh locates the direction of the kingdom of Karnasuvarna. The matrix exhibits a bull counchant and below it is legend. The two inscriptions[6] at

[1] *Fleet*, 91; *EI*, VI. 213 (for *Sati*); *IA*, XVII. 201 (the governor of a fortress was killed in fighting); *EI*, V. 261 commemorating the death of brothers fighting valiantly; *EI*, IV. 178, 182–83; VI. 162; VII. 22, preserving the memory of heroes.

[2] *JRAS*, 1907, 509.

[3] R. K. Chaudhary, *Select Inscriptions of Bihar*.

[4] *Fleet*, 211.

[5] *IA*, XX. 69.

[6] Annual Report of the Government Epigraphist, 1899, 200, II. Paras, 26, 13, 32–33.

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Shiyamanglam and Tirruvottur give an interesting insight into the administration of criminal law in the twelfth century. Another two inscriptions at Chengama embody the political compacts of alliance for purposes of offence and defence.

There are other types of records which throw interesting side-lights on our history. The historical instinct is evident from what we have seen above. Concise historical narratives, though few and far between, could be put together but they were limited in shape. Many inscriptions were directed to the propagation of religion and morality. Asokan inscriptions, distributed from Shahbazgarhi in the Yusufzai region of the Peshawar district in the North to Siddapuram in Mysore in the South and from Dhauli and Jaugada in Orissa to Girnar in Kathiawad in the West and upto Kandahar, were meant to proclaim emperor's firm determination to govern his realm righteously and kindly in accordance with the duty of pious kings. His inscriptions mention his foreign contemporaries, throw light on internal history and administrative system, locate seats of viceroyalties, give the names of some of the leading peoples of India and throw some light on his faith, *Dhamma*, and his conversion to Buddhism. In Rock Edict XII, he says, '...There should be a growth of the essential among men of all sects......concord (*Samavaya*) is commendable.' The cultural contents of his inscriptions have their motives deep down and his *Dhamma* consisted of mercy, liberality, truthfulness, purity, gentle-ness and good deeds.

The records[1] on the relic caskets of Kotiputta—Kassapagotta and Kodniputta Majjhema and Gotiputta—Dundubhissara from Sanchi and Sonari display the desire to honour religious saints. These confirm the *Dipavamsa* account about the despatch of missions by Mogaliputta-Tissa in the time of Asoka. For religious purposes Asoka visited Lumbini, set up a stone column and made the village free of certain taxes. The *Mathura*[2] *Lion Capital Inscription* refers to the installation of relics of Buddha. These

[1] *JRAS*, 1905, 681–87.

[2] *Ibid.*, 1894·525; 1904·703; 1905·154. *Cf. EI*, IV. 54 which gives a date in A.D. 22 for the Satrap Patika.

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records give us the names of satraps like Rajula-Rajuvula and Sudasa-Sodasa. The inscription[1] on the Piprawah relic vase preserve the memory of the kinsmen of Buddha. It is one of the oldest known records deposited perhaps within a century after the death of Buddha and it locates Kapilvastu. The *Bharhut gateway*[2] *inscription* proves the historical existence of the Sunga dynasty. The *Kura inscription*[3] of Toramana records the erection of a Buddhist monastery. His *Eran inscription* (Fleet–158) refers to the building of a temple in the portico of which the boar stands. The Eran and Gwalior inscriptions of Toramana and Mihirakula and the Aihole inscription of Pulakesina II contain a good deal of historical and geographical matter. The Vallimallai inscription gives an account of the first four generations of the Western Ganga Princes of Talakada (*EI*–IV. 140). The Eran Pillar inscription gives us the name of Buddhagupta (Fleet–88).

Records of religious endowments are also found in abundance. The inscriptions[4] of Asoka and Dasaratha in the caves of Barabar and Nagarjuni hills record the grant of caves to the *Ajivikas*. The Nanaghat[5] inscriptions of Queen Naganika commemorate the great sacrifices. The Nasik[6] inscription of Usavadata (son-in-law of Ksaharata Nahapana) records the presentation of a cave to a community of Buddhist monks. The Bhitari Pillar inscription of Skandagupta records the grant of villages to Visnu and the Indore record of his time records an endowment to provide lamp for a temple of the Sun. A dispute between two priests,[7] each of whom claiming the ownership of a plot of land, gives us an interesting record of trial by ordeal in an inscription at Kittur. The Sravan-Belgola inscription refers to the settlement of a sectarian dispute and a settlement between the Jainas and Vaisnavas.[8] It embodies a

[1] *Ibid*., 1906·149; 1907·105.
[2] *IA*, XIV. 138; XXI. 227.
[3] *EI*, I. 238.
[4] R. K. Chaudhary, *op. cit.*; *IA*, XX. 361.
[5] *ASWI*, V. 60.
[6] *Ibid*., IV. 102, No. 9; *EI*, VIII. 82.
[7] *JBBRAS*, IX. 307.
[8] *Epigraphia Carnatica*, II, No. 136.

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compact under which the Jains were to enjoy equal freedom and protection with the Vaisnavas in respect of their rights and processions. Pilgrims, desire[1] to commemorate their visit is of considerable value in the geographical line of enquiry. The Ablur[2] inscription discloses the real originator of a movement in the twelfth century A.D. leading to a local development of Saivism which resulted in the establishment of the sect of the *Lingayata* or *Virasaivas*, which today occupies a prominent position in a major part of Mysore.

The inscriptions also give us an insight into the secular aspect of our history. We have a large number of secular grants for specific type of work. The Halsi[3] record of Kadamba King Kakusthavarmana records the grant as a reward, for saving his life to a Senapati named Srutikirti. The Rastrakuta king Krsna III gave to the Western Ganga prince Butuga II the Banvasi twelve thousand provinces and other areas as a reward for treacherously slaying the Chola king Rajaditya in the act of embracing[4] him in pretended friendship. The Pattadakal Pillar inscription of 754 is a duplicate record in *Nagari* and *Kanarese* recording the grant of half a village to a brahmana.

The Chamak record of Vakataka Pravarasena grants the village to one thousand brahmanas out of which forty nine are named. The Madhubana record of Harsa (*EI*-VI. 55) cancelled the tenure of a certain village under a forged charter and assigned the same village to two other brahmanas. The Sulliyur grant of 757 (*EI*-V. 200) gives the full direct lineal succession of the Western Chalukyas of Badami from the first paramount king, Pulakesina I, to the last of the line. A Western Ganga record registers the grant of land to one of his followers (*EI*–VI. 41). The Nilgunda inscription (*EI*–VI. 98) aims at making the proceeds of the tax for expenditure on communal purposes instead of being credited to the

[1] *EI*, II. 87, 366; *IA*, XXI. 225.
[2] *Ibid.*, V. 237; *IA*, 1901·2.
[3] *IA*, VI. 23. For secular grants—*EI*, VI. 84, 315, III. 1; *EC*, VII.
[4] *EI*, VI. 50—the supplementary inscriptions thereon; VI. 315 introduces a new archaic variety of the southern alphabet.

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royal revenues. Death of heroes was also commemorated through grants and records.

Thus an overall study of the epigraphic records reveals to us that donative records are by far the most numerous. The inscriptions throw light on the land rights, duties, tax, fees, perquisites and privileges. The copper plate grants are the actual title deeds or certificates. Stone inscriptions and copper plate charters are public intimation. The grants were made by king or the feudatory, provincial governors, other high officials or even individuals who had royal authority to alienate state lands and to assign allotments from the state revenue. Gifts took the place of sacrifice and the rulers or the donors did it for religious merit or for other objects.

These records have great historical value. The donor must show his authority. A provincial governor or a high official must specify his own rank, territorial jurisdiction and the name of the king under whom he holds office. Similarly a feudatory should name his paramount ruler in addition to making his own position clear. Dynastic lists are also sometimes available and so also the precepts of the law books. The issuers or the receivers of the grant were not doing it exactly with the object of preserving history but for us the great mass of these valuable documents have proved invaluable. These inscriptions have helped us in determining dates and eras[1] with clarity and precision though many details yet remain to be tackled with certainty.

[1] *IA*, XIX. 1, 20, 166, 354; XX. 124, 149; XXIII. 113; XXIV. 1, 181; XXV. 53, 174, 233, 266, 289; XXVI. 146, 177, 29; XVII. 215, 246, 1, 132, 145; XVIII. 193, 290, 380. For Jacobi's Table of Hindu Dates, see, *EI*, I. 403; II. 487. *Cf.* Sewett and Dikshit, *The Indian Calendar*.

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NOTES
ON
THE INSCRIPTIONS

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1

ASOKAN AND CONTEMPORARY MAURYAN INSCRIPTIONS

The epigraphs of Asoka record the very words of the emperor as well as his thoughts and aspirations. They reveal Asoka in his true colours. These inscriptions are, therefore, the most authoritative and reliable source of information. They are proclamations, sermons and exhortations. These records are extremely important and are meant primarily as instructions and exhortations to his officials and successors. All these inscriptions, found in India, except Shahbazgarhi and Mansehra versions of the fourteen Rock Edicts, are written in Brahmi script and are in Prakrit language. For the sake of non-Indian frontier peoples, Asoka used Kharosthi script at Shahbazgarhi and Mansehra. The Jalalabad inscription is in Armaic and Kandhar inscription in Greek and Armaic. He used all such alphabets for his subjects as were in use amongst them. Our people had forgotten these scripts long before and we owe the decipherment of Asokan inscriptions to James Prinsep, an officer of the Calcutta mint, who first read the Delhi-Topra edicts in 1837.

Asokan inscriptions may be divided into three classes—Rock, Pillar and Cave inscriptions. Those on Rocks and Pillars are again sub-divided into two classes—fourteen inscriptions on rocks

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form a serially arranged set, and except at Sopara, wherever one of these fourteen has been found the other thirteen have also been found. Hence these fourteen are called Rock inscriptions. Detached inscriptions on rocks are known as the Minor rock inscriptions on account of their comparative brevity. Rock Edicts I–VII, IX, X and XIV are each in seven recensions—Girnar, Kalsi, Yerragudi, Shahbazgarhi, Mansehra, Dhauli and Jaugada. Rock Edict is in eight recensions—Girnar, Sopara, Kalsi, Yerragudi, Shahbazgarhi Mansehra, Dhauli, Jaugada. Rock Edicts XI and XIII are each in five recensions—Girnar, Kalsi, Yerragudi, Shahbazgarhi and Mansehra. Kalinga edicts are each in two recensions. Seven inscriptions on stone pillars form a serial and with the exception of the seventh they have always been found together. On the single pillar *viz.*, Delhi-Topra, where the seventh pillar has been found, it follows the first six and completes the group of seven. Hence these are known as seven Pillar inscriptions. Some pillars have been found with single inscription containing matter different from those of the seven Pillar inscriptions. These are known as Minor Pillar inscriptions. Three commemorative inscriptions in the caves of Barabar Hills are known as cave inscriptions.

FOURTEEN ROCK EDICTS

These inscriptions have been found at Kalsi (Dehradun), Mansehra (Hazara in Pakistan), Shahbazgarhi (Peshawar in Pakistan), Girnar (Kathiawad in Junagarh District), Sopara (Thana District), Yerragudi (Karnal in Andhra Pradesh), Dhauli (Puri) and Jaugada (Ganjam). At Sopara only a fragment of Rock Edict VIII has been found. In 1956, a fragment of Rock Edict IX was found at Bhuigam three miles from Sopara. At Dhauli and Jaugada, Rock Edicts XI, XII and XIII have been replaced with two edicts meant specially for the newly conquered region. These two are known as separate Kalinga edicts. The Girnar version includes first, second, third, fourth, sixth, eight, tenth and fourteenth, Mansehra includes fifth and ninth, Shahbazgarhi includes seventh and thirteenth, and Kalsi includes eleventh rock edict.

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Kalinga edict may be described as the fifteenth and sixteenth rock edicts replacing eleventh, twelfth and thirteenth but Kelinga Rock Edicts are not included in fourteen Rock Edicts as they are known as separate Kalinga Edicts meant specially for the conquered regions. Rock Edict is the most important document of Asokan history as it conveys a tone of recapitulation and expresses a new idea that of the conquest of *Dhamma* instead of conquest by war. At Kalsi on the right hand side of the rock is found traced the outlines of an elephant (a symbol of Buddha). At Girnar, the outline of an elephant was probably cut by the side of the inscription which was destroyed when the rock was blasted for road making. Below Rock Edict XIII were inscribed '*Sarva Svetohasti Sarvaloka sukhakaro nama*'—the all white elephant, the bringer of happiness to all worlds. At Dhauli, Rock Edicts I to X and XIV, *RE*-XI XII and XIII are not inscribed probably because of reference to Kalinga War in *RE*-XIII of which he did not want to remind the Kalingas. At Dhauli there is an elephant of superior workmanship. Below *RE*-VI is inscribed '*Seto*' (the white elephant). *RE* III and IV refer to king's twelfth regnal year, V to thirteenth regnal year, VIIIth to tenth regnal year and XIIIth to the eighth regnal year.

MINOR ROCK EDICTS

Some detached inscriptions on rocks have also been found at a number of places. Bairat (Jaipur) inscription is known as Minor Rock Edict I and Minor Rock Edict II at Bairat is also known as Bhabru Edict. Other Minor Rock Edicts have been found at Rupanath (Jabbalpur), Sahasram (Bihar-*MRE*-I), Brahmagiri (Mysore-*MRE*-I), Gavimatha, Jatinga-Rameshwara (Mysore) and two more from Nettur district of Karnataka have been recently discovered, Maski (Raichur-*MRE*-I), Palki-Gundu (Andhra Pradesh), Siddapur (Mysore-*MRE*-I), Yerraguddi (Andhra Pradesh), Gujjara (mentions *Asokaraja*) and Ahraura. One edict in ten recensions has been found at Brahmagiri, Siddapur, Jatinga-Rameshwar, Maski, Gavimatha, Palkigundu, Yerragudi, Rupanath, Bairat and Sasaram. One Bhabru edict in one recension is also

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known as Calcutta-Bairat inscription. There are two versions of Minor Rock Edicts—Rupanath Version and Yerragudi Version. A version of Minor Rock Edict was also found at Panuguraria (Madhya Pradesh), and that is the fifteenth version of Minor Rock Edict I. The other versions are found at Ahraura, Bahapur (near Delhi), Bairat, Brahmagiri, Yerragudi, Gavimatha, Gujjara, Jatinga-Rameshwara, Maski, Palkigundu, Rajool Mandagiri (Andhra Pradesh), Rupanath, Sasaram and Siddapur. These records offer a similar but not the same test and that is why some versions are specially important since they present us with new information.

Personal name of Asoka is found in Maski, Gujjara, Nettur etc. Introductory portion of the three copies in Chittaldurg district tells us that the text of the edict was forwarded to the Mahamatra at Isila by Aryaputra and his Mahamatra stationed at Suvarnagiri, there being no information of this type in any of the other versions of the edict. The Rupanath and Sasaram versions make it clear that Asoka promulgated Minor Rock Edict I when he was away from his capital and when on a tour of pilgrimage of two hundred and fifty six nights had already passed. The two have a corresponding passage. According to Ahraura version Asoka went on a pilgrimage after having installed the relics of the Buddha on a platform for worships. The Panguraria version gives another important information and that is, the issue of the edict on the expiry of 256th night is found in this inscription in the beginning. This edict is addressed by king Priyadarsina to *Kumara Samva*, who was stationed at his headquarter, instructing him to get the edicts engraved on rocks and stone pillars in his jurisdiction (also *cf.* Chittaldurg record).

THE PILLAR EDICTS

According the Pillar Edict VI Asoka began to issue rescripts on *Dhamma* in his twelfth regnal year. Seven inscriptions on Stone Pillars form a serial and exist at Allahabad, Delhi-Topra, Delhi-Meerut, Lauriya Araraj, Lauriya Nandangarh and Rampurva, Fahien describes a pillar at Sankisa with a lion motif and an inscribed Pillar in the environs of Pataliputra. Hiuentsang saw

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pillars at Rajgriha. Version of the first six edicts of this series have been found also on a second monolithic pillar at Delhi which was removed there from Meerut by Firuz Tugluq who had already removed one from Topra to Delhi (Delhi-Topra) as well on a monolithic pillar at Allahabad where it is supposed to have been removed by Akbar from Kausambi, and on three monolithic pillars at Lauriya Areraj, Lauriya Nandangarh, and Rampurva. Delhi-Topra follows the first six. Pillar edicts one to six is each in six recensions and seven is in one recension. The six recensions are Delhi-Topra, Delhi-Meerut, Lauriya Araraj, Lauriya Nandangarh, Rampurwa and Kausambi. The animal capitals surmounting the pillars consist of a single lion capital at Rampurwa, Lauriya Nandangarh and the uninscribed pillar at Basarh, the single Bull on another pillar at Rampurwa (also uninscribed), the four lions at Sarnath and Sanchi, the single elephant at Sankisa) noticed by Fahien) and the two elephants at Dhauli and the other engraved at the Rock surface at Kalsi are believed to be Asokan.

MINOR PILLAR EDICTS

These have been found at Sarnath, with some variants at Sanchi, Allahabad-Kosam (known as Queen's edict), Rummindei and Nilgiva or Nigalisagar. The Rummindei may be taken as commemorative because Asoka declared the village of Lumbini free of religious cess. The inscription at Nilgiva shows that Asoka enlarged the Stupa second time fourteen years after his consecration. One Schism pillar inscription in three recensions (Sarnath, Kosambi and Sanchi) is important from the stand point of Buddhism. Queen's edict is in one recension.

COMMEMORATIVE EDICTS

These edicts are found in the caves of Barabar Hills and are known as cave inscriptions.

MISCELLANEOUS

In 1932, a broken inscription was found at Laghman on the North bank of the Kabul river showing the inclusion of Jalalabad

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in Asoka's empire. It is written in keeping with Asoka's policy of using the script of the region. A minor inscription in Greek and Armaic was found at Kandhar. The use of the local script clearly points to the wish on the part of Asoka that the edict should be read by his literate subjects. Except for the Kandhar inscription, the language used is Asokan Prakrit, the language spoken by the people.

All his inscriptions were engraved at prominent places either near towns or near important trade or travel routes or in the proximity of religious centres. The purpose was to make public the edicts to as large group of people as possible. It was through the edicts that he addressed his subjects. The edicts are not merely the tenets of Buddhism but have an individuality and humanitarianism.

These inscriptions enable us to reconstruct the career of Asoka in the following manner. They are dated in regnal years counted from his coronation.

(*i*) Conquered Kalinga in the 8th year (*RE*–XIII)—consequent remorse and craving for *Dhamma*.

(*ii*) Converted to Buddhism in the 9th year (*MRE*–I and II) but *Dhamma* activities not so energetic.

(*iii*) Visited Bodh-Gaya in the 10th year (*RE*–VIII)—became a thorough Buddhist and abolished royal hunt and inaugurated *Dhamma-Yatra*.

(*iv*) Issued Edicts for the first time in the 12th year (*PE*–VI) and began the issue of *Dhamma* rescripts.

(*v*) Held public show for promoting *Dhamma* in the same year (*RE*–IV).

(*vi*) Granted Caves to the Ajivikas in the same year (*CE*–I, II).

(*vii*) Ordered tour of officers in the same year (*RE*–III).

(*viii*) Appointed *Dhamma-Mahamatras* in the 13th year (*RE*–V).

(*ix*) Doubled the Stupa of Konakaman in the 14th year (*Nilgiva PE*) at Kankamuni.

(*x*) Granted third cave to the Ajivikas in the 19th year (*CE*–III).

(*xi*) Visited Lumbini in the 20th year (*Lumbini PE–NPE*)—

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erection of a pillar and construction of a railing on the spot and remission of taxes and land revenue.

(*xii*) Published the first six pillar edicts in his 26th year (*PE*–IV)—exhorting district officers on public welfare and impartial administration of justice (*PE*–IV and V).

(*xiii*) Issued seventh Pillar Edict in the 27th year (*PE*–VII).

(*xiv*) Recorded gifts by his second queen after 26th year (*Queen's Pillar Edict*).

(*xv*) Condemned Schismatics probably sometime after 27th year (*Sarnath Pillar Edict*).

In the eleventh-twelfth year of his reign, he commenced making oral proclamations on *Dhamma*, efforts for establishing harmony among different religious sects (*MRE*), prohibitions of animal slaughter, *samaja* (*RE*–I), hospitals in India and abroad and planting of trees etc. (*RE*–II). He assured borderers of his goodwill towards them (*SKRE*–2) and administration of law and justice (*SKRE*–1). He also tried to check disharmony among religious communities (*RE*–XII). Between his 22nd and 24th year we have a reference to the expulsion of schismatic Buddhist monks from monastic life and recommendation for the study by all Buddhists and the announcement of charities of the second queen Karuvaki. In his twenty seventh year we have reference to the appointment of Mahamatras for organising charities and for superintending the affairs of various religious communities.

His inscriptions throw light on his ideas, aspirations and activities.

RE–I. deals with sacredness of life.

RE–II. refers to the provision of comforts for men and beasts.

RE–III. refers to quinquennial circuit by the officials for giving instructions in the law of piety.

RE–IV. refers to king's practice of piety which he preached.

RE–V. refers to moral maxims, and justifying the system of censors of the Law of Piety.

RE–VI. touches a point of administration.

RE–VII. wages to observe law of piety.

RE–VIII. refers to tours of piety.

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RE–IX. refers to true ceremonial.
RE–X, *RE*. XI. refer to true glory.
RE–XII. Toleration.
RE-XIII. Contains the fullest account of Asoka.
RE-XIV. is an epilogue, approach to an apology for repetitions.

Two Separate Kaling Edicts take the place of *XI, XII and XIII REs.*

First Minor Rock Edict (three copies found at Rupanath, Sasaram, Bairat) is his confession of faith.

Second Minor Rock Edict (composed and issued at Suvarnagiri by the Prince Viceroy) gives a short summary of the Law of Piety.

In Pillar Edicts, Asoka reviews his own acts :

PE–I and II. Devotion to Law of Piety.
PE–III. Self-examination.
PE–IV. Rajjukas.
PE–V. Regulations restricting killing.
PE–VI. Personal adherance to one's own creed is the main thing.
PE–VII. longest and the most important, measures taken by the king for the propagation of the law of piety.

Minor Pillar Edict (Sarnath)—denounces the sin of Schism.

Minor Pillar Edict (Kausambi and Sanchi)—deals with the same.

Minor Pillar Edict IV is queen's edict.

GEOGRAPHICAL IMPORTANCE

The location of Asokan edicts is of immense geographical importance. These inscriptions were deliberately placed near the habitations and important strategic places. Ahraura lay on the route from Magadh to the West as were Sasaram and Rupanath. Allahabad, besides being an important centre of pilgrimage, lay between Yamuna and the Ganga. Bairat was an important centre of Buddhism. Barabar hills were a group of hills girdling the city of Rajgriha. Brahmagiri, besides being the starting point of pilgrimages to the source of two rivers *viz.*, Godavari and Kaveri, was one of the Southern outposts of the Mauryan empire. Delhi-Meerut and Delhi-Topra were the two important stopping places

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on route from Patliputra to North West. Dhauli was situated near the sacred pool of Kosala-Ganga and thus developed into a religious centre as well. Gavimatha lay on an important route in the south. Girnar (Girinagar in Kathiawad) was sacred to the Brahmans and the Jainas and it was a centre of considerable activity, a focal point in the area since the beginning of the Mauryan age. Gujjara in Madhya Pradesh lay on the route from the Ganges Valley to the West Coast. Jatinga-Rameshwar (Mysore) was a place of religious importance. Jaugada (Orissa) was possibly a military centre but its proximity to sea may have given it trade and maritime advantage. Kalsi lay on the main artery from North West to the East and was situated on the confluence of Tons and Yamuna. Kandahar dominated the Southern route from India to areas further West. Lauriya Araraj and Lauriya Nandangarh including Rampurva marked the course of royal road to Nepal. Mansehra (Pakistan) lay on the important pilgrim centre and on the main road from North-West to Patliputra.

Patliputra was the capital of the Mauryan empire. Rupanath lay on the important route from Allahabad to Broach. Sasaram was an outpost of Magadh and lay on an important alternative route to Jabalpur from Patliputra following the hills. Sanchi was an important Buddhist centre. Sarnath was also an important Buddhist centre and lay on a route between North-West and Patliputra. Shahbazgarhi (Pakistan) was a frontier town linked with the main highway. Sopara is the site of an important seaport and town. Suvarnagiri is the modern town of Kanakagiri South of Maski in Hyderabad and was possibly the capital of southern province under the Mauryas. Taxila was the capital of northern province and lay on the international highway. Ujjain was the capital of Western province.

The geographical locations of inscriptions are of immense interest. One group is found in the region of Central India, others at the extreme South of the empire, some in the East and some in the West and North-West. The localities where they have been found lay towards the frontiers of his empire as mentioned in Rock Edict XIII.

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The synthetic outlook of the people of India in the ancient period is gleaned through the inscriptions of Asoka. His inscriptions are characterised by liberality of outlook and national thinking. In Rock Edict XII he says, 'there should be a growth of essential among all men...concord (*Samavaya*) alone is good.' Whether the inscriptions were prepared at Patliputra or at the places where they are found, it is difficult to say. Whatever be the actual position, it is evident that model draft must have existed for guidance to the drafters or the officials incharge of it. In the Brahmagiri version of the Minor Rock Edict, the opening phrases refer to Suvarnagiri and Isila. Had the edicts been issued from Patliputra, why should there have been this opening sentence— 'सुवर्णगिरिते अयपुतस महामाताणंवचनेन इसिलसिइ महामाता आरोगियं वनविया' —at the beginning of the record (Brahmagiri, Siddapur and Jatinga-Rameshwar) ? The mention of Aryaputra and the goodwishes to the officials of Isila would point to the edict having been locally issued—probably during the period when Asoka was on tour of southern provinces. The existence of the same edict at Sasaram and Rupanath is explained by the fact that this was the area he was likely to travel through on his way to south. The edict was inscribed possibly at all the important points which he touched on his tour. It appears that the text of the edict was forwarded to the Mahamatras at Isila by Aryaputra (Prince-Viceroy) and his Mahamatras stationed at Suvarnagiri, there being no information of this type in any of the other versions of the edict. In the Panguraria version, the edict is addressed by the king to Kumara instructing him to get the edicts engraved. The Dhauli inscription is addressed to the Mahamatras of Tosali and Jaugada version is addressed to the Mahamatras of Samapa. The Kausambi edict is directed to the Mahamatras. The Sanchi Schism edict is addressed to the Dhamma Mahamatras and the Sarnath Schism edict is also addressed to the Mahamatras. A direct avowal of Buddhist teaching is made in the Bhabru edict where he expresses his faith in *Buddha*, *Dhamma* and *Samgha*. He refers himself as a king of Magadh. The authenticity of the third Buddhist council is in doubt owing to the fact that it is mentioned only in the Pali Texts

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and not in anyone of his inscriptions. There is a reference to such an event in a Schism edict where he speaks emphatically of the continued unity of the *Samgha* and the expulsion of the dissidents. Certain points were clarified and the rules of procedure approved. The Priyadarsin inscription of Taxila, though mutilated, possibly belongs to the time of Asoka.

NAME OF THE KING

The Gujjara, Maski and Nettur (only recently discovered) inscriptions mention the personal name of the king as '*Asoka*' and in other records he is mentioned as '*Devanampiya Priyadasi*' along with *laja*, *Raja*, *Rajno* etc. The frequency of *Priyadarsina* indicates that this was formal name or coronation name. In the *Dipavamsa* he is described as *Piyadasi* or *Piyadassana*. He is mentioned as Asoka in the Junagarha rock inscription of Rudradamana. According to Buddhaghosh, Asoka's first name was *Piyadasi* but after coronation he came to be known as Asoka. According to *Divyavadana*, Bindusara is said to have named his son Asoka. In one of his inscriptions, he describes himself as '*Piyadasilaja Magadhe*' and in another as '*Davanampiya Piyadasi Raja*'. Buddhists called Asoka as *Dharmaraja*.

IMPORTANT DATES

B.C. 274– ascended the throne.
B.C. 270– coronation.
B.C. 262– Kalinga war.
B.C. 260– entry into *Samgha*.
B.C. 260–58 issuing of Rock and Minor Rock Edicts.
B.C. 257– appointment of Mahamatras.
B.C. 256– expansion of Stupa at Kankamuni.
B.C. 250– visit to Lumbini.
B.C. 249–44 Pillar Edicts.
B.C. 240– Fourteenth Rock Edict.
B.C. 234–32 Death.

PEOPLES, PERSONALITIES AND PLACES IN ASOKAN INSCRIPTIONS

Peoples and countries are mentioned in *RE* II, V and XIII and

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they are as follows :

Andhras. (South of the Kalingas and of the river Godavari).

Bhojas. Corresponding to modern Berar.

Cholas. Corresponding to Tanjore-Madurai region.

Gandharas. modern Kandhar.

Kalingas. between Mahanadi and Godavari.

Kamboja. North Punjab.

Keralaputtas. near Travancore.

Nabhaka-Nabhapamktis. Somewhere between Kamboja and Bhojas, may be identified with present day Nabha south of the Punjab region.

Pandyas. Tinnevelly district.

Paladas (*Parindas*). somewhere in south India or with the Pulindas of the South.

Pitnikas. somewhere in the North-Western Deccan.

Rastrikas. possibly Maharashtra.

Satiyaputtas. Western Deccan.

Tamraparnis. Ceylon.

Yonas. Greeks or the Yavans.

Following five Western kings are mentioned in *RE* XIII and II.

(*i*) Antichos II of Theos (261–46 B.C.) of Syria.

(*ii*) Ptolemy Philadelphus of Egypt (285–247 B.C.).

(*iii*) Antigonos Gonatus of Macedonia (278–230 B.C.).

(*iv*) Magas of Cyrene (300–250 B.C.)—half brother of Ptolemy Philadelphus.

(*v*) Alexander of Epirus (272–255 B.C.).

PLACE NAMES

(1) Isila—a divisional headquarter of Southern province.

(2) Kausambi—a divisional headquarter.

(3) Lumbini—birth place of Buddha.

(4) Patliputra—capital of the empire.

(5) Samapa—a divisional headquarter of Kalinga.

(6) Sambodhi—Bodh Gaya.

(7) Suvarnagiri—capital of Southern province (present Kanakagiri).

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(8) Taxila—capital of northern province.
(9) Toshali—capital of Kalinga.
(10) Ujjain—capital of Western province.

LIGHT ON ADMINISTRATIVE HISTORY

Asoka refers to the duties of his officials in his inscriptions. Chief duties of the officials were

(*i*) to teach *Dhamma* to the people (*RE* III and XIII; *SKRE*–I; *PE* I, IV, VII).

(*ii*) to promote welfare of the people and mitigate their sufferings (*RE*–V).

(*iii*) to prevent communal disharmony (*RE*–XII).

(*iv*) to prevent Schismatic activities in the Buddhist order.

(*v*) to administer justice impartially, conscientiously and honestly (*SKRE*–I and *PE*–IV).

(*vi*) to reassure the borderers of his policy of peace and good-will (*SKRE*–II).

The appointment of *Dhamma-mahamatras* and employment of permanent officials for the purpose of propagating *Dhamma* were novel features introduced by Asoka in the system of public administrations.

He maintained a strong military force in order to reduce to submission of all adverse situations.

He humanised administration but he did not abolish death penalty.

The following officials are mentioned in his inscriptions :

(*i*) *Dapaka* (*RE*–VI–Royal Almonor).

(*ii*) *Dutas* (*RE*–XIII–Envoys).

(*iii*) *Karanakas* (*MRE*–Yerragudi, *Karanika* or village officials).

(*iv*) *Lipikara* (*MRE*–Mysore-*RE*-XIV–engraver of inscriptions).

(*v*) *Mahamatras* (*MRE*–Mysore–*RE*–VI; *SRKE*–I and II; *PE* I and VII–Ministers or highest officials, incharge of various departments).

(*vi*) *Parisad* (*RE*–III and VI–Council of Ministers).

(*vii*) *Pativedakas* (*RE*–VI–Secretaries or Reporters).

(*viii*) *Pradesikas* (*RE*–III–officers incharge of divisional or district administration).

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(*ix*) *Purusas* (*PE*–I, IV, VII; a general name of state officials or a special class of officials).

(*x*) *Rajjukas* (*MRE*-Yerragudi, *RE*–III; *PE*–IV and VII–officers entrusted with executive, judicial and revenue work).

(*xi*) *Rastrikas* (*MRE*–Yerr, ranked. below Rajjukas)

(*xii*) *Sravaka* (*RE*-VI, announcer of royal proclamations).

(*xiii*) *Brajabhumikas* (*RE*–XIII, incharge of outlying regions, places of public interests etc.).

(*xiv*) *Yuktas* (*RE*–III).

CONCEPTION OF DHAMMA (On the basis of Inscriptions)

Asoka's *Dhamma* consisted of mercifulness towards all living beings, charities and gifts to brahmans, ascetics friends, relatives and acquaintances, truthfulness, purity of thought, honesty, gentleness, gratitude, self-restraint, steadfastness, non-injury to all living beings, fear of sin, moderation in spending and ownership, respectfulness towards parents, elders and teachers, proper behaviour towards brahmanas, ascetics, relatives, servants, slaves, avoidance of ferocity, cruelly, anger and pride and envy, exertion in good works, relieving the sufferings of the aged and indigent and the sick, toleration of and respectfulness towards others' faiths; avoidance of meaningless rituals, sectarian bigotry etc. All these are mentioned in his inscriptions and Asoka desired his officials to inculcate among his subjects the above feelings. These are the essence of all religions. He emphasised on morality, social ethics and discharge of one's own debt towards all beings. His conception is one of active, humanitarian and benevolent character. The essence of *Dhamma* consisted in *Sila* or good conduct. In connection with his *Dhamma* he does not speak of any doctrinal philosophy or of any metaphysical topics but only refers to the cultivation of moral and mental qualities. His goodwill towards all sects is universally acclaimed but he criticised, condemned and prohibited what he thought incongruous from his own point of view. He believed in the theory—that example is better than precept.

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ROCK-EDICTS (R.E.)

I

GIRNAR—REGNAL YEAR 12 (257) B. C.

Subject. Prohibition of Animal sacrifice for religious purposes and prohibition of *Samaja*.

Summary of the Text. No living beings are to be killed and offered in sacrifice. No festive gatherings (*Samaja*) are to be held. Formerly in the kitchen many hundred thousands of animals were killed every day but now only three animals are being killed—two peacocks and one deer and the deer again not always. Even these three animals shall not be killed in future.

Notes. '*Samaja*' included wrestling, gambling, singing, dancing, music, jugglery, acrobatics etc. According to Kautilya, it is convivial meeting or social gathering where food and drinks are supplied. It lasted for weeks when meat eating, drinking and other laxities were indulged in. Asoka forbade all these but permitted harmless '*Samajas*'. The prohibition of animal sacrifice was a serious blow to Vedic brahmanism and the order against *Samaja* must have led to widespread dissatisfaction. This injunction in *RE*-I goes against the Vedic sanction of killing animals in sacrifices (Manu, V, 22, 39 with Medhatitha's commentary). Asoka recommends social gatherings where discussions on religions are held (*RE*–XII).

II

GIRNAR—REGNAL YEAR 12 (257) B. C.

Subject. Philanthrophic work for men and beasts throughout his dominion and neighbouring countries.

Text. Everywhere in his dominion and because among his

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borderers such as Cholas, Pandyas and Satiyaputtas, Keralaputtas, upto Tamraparni, the Yona king Antiyaka, and also those kings who are neighbours (or samanta) of that Antiyaka—everywhere provision has been made for medical treatment for men and animals, where there are no medical herbs, such have been brought and planted; on the roads wells have been caused to be dug and trees planted on both sides for the use of men and animals.

Notes. केरलपुतो is केरऽपुत्रो in Kalsi, केललपुते in Shahbazgarhi and केरल पुत्र in Mansehra.

Chola is Tanjore or Trichnopoly region.

Pandya—Ramnad—Madurai—Tinnevelly region.

Satiyaputta—North Malabar.

Keralaputta—South Malabar.

Tamraparni—Ceylon.

Antiyaka is Antiochos II Theos of Syria—261–246 B. C.

III

GIRNAR—REGNAL YEAR 12 (257) B. C.

Subject. Quinquennial tours of officials for the propagation of *Dhamma*.

Text. Everywhere in the dominion, the *Yuktas*, *Rajjukas* and *Pradesikas* shall go out on tour every five years for the propagation of *Dhamma* and other works. Commendable is the respectfulness towards parents, gifts to friends, acquaintances and relatives, to brahmanas and ascetics, non-killing of animals and moderation in owning and spending. The council of Mahamatras too shall order the Yuktas to register these rules together in these very words.

Notes. *Mahamatras.* Used in the sense of a minister. According to *MRE* (Brahmagiri and Siddapur) they were placed incharge of districts and were subordinate to provincial governor and his council which was composed of senior Mahamatras. *RE* III and IV show that the Mahamatras formed a council and received

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orders directly from the king to whom also they were directly responsible. According to Kalinga edicts they exercised judicial functions. Dhauli edict shows that they were incharge of the inhabitants of the border districts of the empire. They were very high officials entrusted with various kinds of responsible, consultative, administrative and judicial duties. Mahamatras are also mentioned in *SKRE* I and II; *PE*-I and VII and *MRE* (Mysore version). Ministers or highest officials who bore various designations according to the nature of their duties, for example, *anta-mahamatras* (*PE*-I) incharge of frontier tracts, *Dhamma-mahamatras* (*RE*-V and XII, *PE*-VII) incharge of matters concerning *Dhamma*, religious affairs and charities, *Nagaravyavaharaka-mahamatras* (*SKRE*–I) incharge of judicial affairs in towns, *Rajavachanika-mahamatra* (*SKRE*-I and II) probably sent on very special missions, *Stryadhyaksa-mahamatra* (*RE*–XII) incharge of matters concerning women.

Pradesikas Incharge of administrative districts or divisions.

Parisad (*RE*–VI). Council of Ministers.

Rajjukas (*PE*–IV and VII; *MRE*-Yerragudi) were entrusted with revenue, judicial and executive work—the name was possibly derived from '*rajju*' or rope used in measuring land. They were placed over many hundred thousands of souls (*PE*–IV) and they had sole control in awarding rewards and punishments and they were to secure the welfare and happiness of the people. They were to maintain impartiality in judicial proceedings and impartiality in awarding punishment. They were also incharge of works of public utility. They were very high officials no doubt and were possibly of the status of *Agronomoi*.

Yuktas (mentioned in the *Ramayana*, *Mahabharata* and Kautilya)—They were to register rules when ordered to do so by the council of Mahamatras. They were secretaries employed for codifying royal orders in the office of Mahamatras. *Yuktas*, *Rajjukas*, *Pradesikas* are mentioned one after the other. It may be inferred that these three classes of officers have been mentioned in ascending order of importance and were three classes of officials.

RE-III records (*i*) the designations of the principal officers of

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Asoka, and (*ii*) shows how the administrative machinery was utilised for the purposes of religious propaganda. The king functioned in his own manner. The Parisad is just mentioned and that also only in two edicts (*RE* III and VI). His inscriptions contain nothing to show that the council of ministers had rights and status of a modern cabinet. His ministers carried out the royal policy framed by Asoka. He must have inducted his own men as he used the administrative machinery for the propagation of *Dhamma*. Basak's translation of Parisa, as an assembly of followers, does not sound convincing if we study it in the light of *RE*–VI, where it is stated that should there be any opposition in the council regarding any oral order of the king or any emergent work imposed on the mahamatras, it shall at once be communicated to the king. King's order was final.

IV

GIRNAR—REGNAL YEAR 12 (257) B. C.

Subject. Success attained by the propagation of *Dhamma*.

Text. The sound of *Dhamma* has replaced the sound of Drum of War—*Bherighosh* has been replaced by *Dhammaghosh*.

Dhamma practices have now been promoted by the *Dhamma* instructions of the Beloved of God, King Priyadarsina.

—the non-killing of animals, non-hurting of living beings, proper behaviour towards relatives, brahmanas and ascetics, respectfulness towards the parents and the aged.

—the *Dhamma* practices have increased and the king will ever continue to promote this practice of *Dhamma*. Sons, grandsons, great grandsons of the king will yet more promote this practice of Dhamma till the end of the world, abiding in *Dhamma* and in good conduct instructing in *Dhamma*.

To instruct the *Dhamma* is indeed the best work.

—The practice of *Dhamma* is not possible for one devod of good conduct. The promotion of *Dhamma* is commendable.

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—This has been caused to be written so that my descendants may devote themselves to the promotion of *Dhamma*.

Notes. In this edict is related how Asoka had turned the sound of *Dhamma* by holding public shows of edifying objects. The sound of war drum was turned into sound of *Dharma*. The drums which previously sounded to call the people to the colours now called them to public exhibitions of edifying objects and the drum became the proclaimer of *Dhamma*. His instructions have been more effective in making people practice the *Dhamma*. The edifying objects were chariots, elephants, masses of fire, and other divine figures. The celestial mansions might be the abode of gods. Representations of these objects were shown to the people with the result that they were both amused and inspired to have righteous lives and also for the increase of their attachment for heaven. He desires that his successors should be, by their conduct, examples to their subjects. The religious and didactic nature of Asoka's edict will be borne out by the following extract of *RE*-IV—'As has not happened for many hundred years before, has now increased through king Priyadarshi, beloved of gods, instruction in *Dhamma*...the practice of *Dhamma* has grown... 'for the most excellent act is the instruction in *Dhamma*.'

V

KALSI—REGNAL YEAR 13

RE-V has Girnar, Shahbazgarhi, Mansehra and Kalsi versions. There is no date in Mansehra versions.

Subject. Appointment of *Dhamma-Mahamatras* and their activities.

Text. It is difficult to perform good deeds but those who perform accomplish something difficult.

Many good deeds have been performed by me and my descendants will act in the like manner till the end of the world. But he, who will neglect even a part of it, will do a bad deed. It

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is easy to commit sin.

In times past, *Dhamma-Mahamatras* did not exist. They have now been appointed by me.

They are busy among all sects for the establishment of *Dhamma*, promotion of *Dhamma* and for the welfare and happiness of those who were devoted to *Dhamma*.

They are occupied among the wage earners, the brahmanas, the well to do, the destitutes, the aged, of the *Yonas*, *Kambojas* and *Gandharas*, and of my other Western borderers, for their welfare and happiness, for their devotion to *Dhamma* and for their freedom from hindrances.

They are occupied with the maintenance, the unfettering and release of prisoners, on various grounds.

In the female apartment of my brothers and sisters here and in all provincial towns as also among my other relatives, they were occupied everywhere.

Every where in the dominion are they occupied among those who are devoted to *Dhamma*.

For this purpose the edict has been caused to be written so that it may be long enduring and that my descendants may act in comformity with it.

Notes. *Ibhyas* stand for Ksatriya or nobility.

Paribodh—literally means fetters.

The meaning of the word *Krtabhikara* is not clear though some interpret it as suffering from mental derangement or an incurable disease.

Bhatam=Bhatima is explained as *bhrta-m-aryesu* that, among servants, masters and Sudras and Vaisyas.

This edict contains a reference to brothers and sisters of Asoka.

In the Shahbazgarhi version it is said 'Sin is easily committed'. Asoka takes pride in the fact that he was the first to appoint *Dhamma-mahamatras*—'Mahamatra of Morality' according to Hultzsch, 'Overseer of Sacred Law' according to Buhler, and 'Censor of Law of Piety' according to Smith. *Dhamma-mahamatras* are referred to in *RE*-XII and *PE*-VII. The main functions of

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Dhamma-mahamatras were—

(*i*) to establish and promote *Dhamma*.

(*ii*) to secure the welfare and happiness of those devoted to *Dhamma*, and also of the peoples like *Yona*, *Kamboja* and *Gandharas*.

(*iii*) to look after the old and the destitute of every sect including the brahmanas and *Ibhyas* who had been reduced to servitude.

(*iv*) to help with money those prisoners who had family liabilities and also to secure the release of those who were old and infirm.

(*v*) to test and encourage the religious eagerness of all including king's relatives like his queens, sisters and brothers, who lived in Patliputra as well as outside.

(*vi*) to encourage the growth of the essence of religion among all sects and to encourage mutual appreciation amongst them.

(*vii*) to supervise *Samgha*.

(*viii*) to supervise Brahmanas, Jainas, Ajivikas and other ascetics.

(*ix*) to encourage members of royal household to acts of charity among the deserving.

They were to promote spiritual welfare and material happiness of the people.

Haraprasad Shastri suggested that the appointment of *Dhamma-mahamatras* constituted a direct invasion on the rights and privileges of the brahmanas but it has been rightly controverted by H. C. Raichoudhary on the ground that the duties prescribed in the edict did not invade the rights of the brahmanas nor is there anything to show that they were wholly recruited from the non-brahmanas.

The Girnar, Shahbazgarhi and Mansehra Versions add *Rathikas* (*Rastrikas*), *Pitnikas* (*Petenikas*) and *Yavanas*, *Kambojas* and *Gandharas*. The *Rastrikas* and *Pitnikas* were associated with the Western borders of his empire. The *Kambojas* lived near Punch in Kashmir. D. R. Bhandarkar suggests that *Pitnika* is not a tribal name but a mere adjective denoting a ruler of the second rank but this theory is not accepted by all. Woolner

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suggests Paithan as the home of the *Pitnikas* who were a tribal people on the Western part of the empire. *Apranta* in the Mansehra version, in a narrow sense, indicated Konkan. Here it seems to signify western India. D. C. Sircar suggests that it is better to take *Pitnika* as a tribe than an epithet of Rathika.

Ibhya has been interpreted by Hultzsch as a *Vaisya*, by Bhandarkar as a *Grhapati* who formed an aristocratic class ranking after the Ksatriyas and the brahmanas. *Dhamma-mahamatras* is to secure the welfare and happiness of the brahmanas and the *ibhyas.* Asoka uses the term brahmanas, sramanas, ajivikas, Jainas, ibhyas, dasas and bhrtakas, as social groups and hence it is difficult to assess the position of the ibhyas in a clear perspective. D. C. Sircar explains *bhrta* as Sudra, *Arya* as Vaisya and *ibhya* as a kingly class or a king. The Shahbazgarhi version has *Patliputra* in place of *here* in other versions.

VI

GIRNAR—REGNAL YEAR 13

Subject. Asoka's tireless zeal in serving public interest.

Text. In times past the disposal of public affairs did not take place at all times nor the reports were submitted to the king. I have ordered this now.

At all times, whether I am eating or in the female apartment or in the bedchamber or in the chariot or in the palanquins, or in the park, everywhere reporters have been posted with the instruction—'Report to me the affairs of the people' and everywhere I dispose of the affairs of the people.

Whatever I order or whatever emergent matter is delegated to the Mahamatras—if in respect of these matters opposition or debate arises in the council of Mahamatras, such is to be reported to me everywhere and at all times.

I am never tired with exerting myself or with the dispatch of business. The welfare of all people is considered by me as

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duty. And the root of that again is this—exertion and dispatch of business.

There is no better work than the welfare of all people. I am making efforts to discharge my duties towards all people so that I may make them happy here and that they may attain heaven in the next life.

I wish my descendants may act in conformity with it for the welfare of the people.

It is difficult to do it without supreme zeal.

Note. The meaning of terms like '*Vinita*' and '*Vaca*' are not very clear. There is a mention of '*Svarga*' (heaven) in this epigraph. '*Svarga*' is also mentioned in *RE.-IX*, *VI*, *MRE-I*, Dhauli version of the *SKRE-I*. He refers to *Svarga* as reward for following his *Dhamma* (but the idea is not consistent with Buddhist philosophy).

VII

SHAHBAZGARHI—REGNAL YEAR 13

Subject. Asoka's impartiality towards all religious sects.

Text. The king desires that all religious sects may dwell everywhere.

—All sects desire self-control and purity of thought.

—People have different impulses and passions.

—They will perform either the whole or a part of their religious duties.

—A person who does not possess self-control, purity of thought, gratefulness and firm devotion is assuredly base.

Note. The purpose of this edict was to tell other sects that though he was a Buddhist he was not hostile to other sects—rather he was friendly to all. He recognised differences in abilities and aims. He desired a certain moral standard from all of them.

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VIII

GIRNAR

Subject. Commencement of Dhamma tours.

Text. It refers to Asoka's visit to Bodhgaya in the tenth year after his coronation.

In the past the king used to set out on pleasure tours. On these tours hunting and pleasures were enjoyed. Asoka went to Sambodhi and therefore these tours of Dhamma were undertaken and on these tours the following took place—

—visiting brahmanas and sramanas and making gifts to them, visiting the aged and supporting them, visiting the people of the country, instructing them in *Dhamma* and questioning them about *Dhamma*. This becomes a pleasure of higher degree.

Asoka replaced *Viharayatra* by *Dhammayatra* to do the works of piety, made gifts, distributed money among the needy, and preached *Dhamma*.

This edict has Kalsi and Dhauli versions. From this time arose the practice of tours connection with *Dhamma* during which meetings are held and instructions in *Dhamma* are given and questions on *Dhamma* are answered.

IX

GIRNAR (MANSEHRA)—REGNAL YEAR 13

Subject. Futility of conventional auspicious ceremonies and superior merit of *Dhamma* practices.

Text. Various auspicious rites on the occasion of marriage, illness, birth, departure of journey from home etc. are performed by the people. Women too perform various trivial rites. These rites are of little benefit but there are rites which have to be performed for the promotion of Dhamma and they are of great benefit.

These rites are proper treatment to slaves and servants,

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reverence to elders, restraints to living beings, and gifts to sramanas and brahmanas—these are called the rites of *Dhamma.*

This is to be spoken by everybody and is to be performed until its object is attained. The benefit of performing the rites of Dhamma transcends time and even if its fruits are not received immediately, endless merit is produced by their performance. When it becomes fruitful then both the objects are gained. That is the achievement of the aim in this world as well as endless merit in the next world.

By the practice of *Dhamma* alone heaven is attainable and what is greater achievement then the attainment of heaven.

Note. Kalsi, Dhauli and Shahbazgarhi have a slightly different reading regarding certain words—'Even after the fulfilment of the object I shall continue to perform it. The other kinds of auspicious ceremonies are doubtful—perhaps the objects may be fulfilled thereby or perhaps not, and they bear fruit only in this world; but the auspicious *Dhamma* ceremonies are not limited by time,—even if the object is not fulfilled here, they produce in the next world the fruit of endless, whereas if the object is fulfilled here then thereby are obtained the fruits of both—by the auspicious ceremonies of *Dhamma* are produced the fulfilment of the object here as well as endless merit in the next.'

In the *Dighanikaya* (*Sadhusutta*) it is said—Commendable is gentleness to animals and there is no such gift as the gift of *Dhamma*. The three *Sadhus* in the Girnar version are inserted perhaps by the scribe in remembrance of *RE-III*. Girnar is followed by Dhauli and Jaugada which suggests '*Sadhu-daka*'. From this record it appears that '*Svarga*' and '*Nirvana*' is the goal of Asoka's *Dhamma*. It may be that a school of early Buddhists may have believed that the attainment of *Svarga* by lay worshippers ultimately led them to *Nirvana.*

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X

GIRNAR

Subject. Object of Asoka's exertion.

Text. Devanampriya does not consider glory or fame of great importance but the only glory and fame that he desires is that his subjects do, at present, and will in future, obey *Dhamma* and act in accordance to it. On this account Devanampriya describes glory or fame.

Whatever exertions are made by him are all for the welfare of the people in this life and hereafter so that they may have little corruption—it is all done with a view to the afterlife that all men may escape from evil inclinations for there can be no merit in evil-inclinations. It is very difficult to attain freedom from corruption except without exertion abandoning all other aims.

XI

KALSI—REGNAL YEAR 13

Subject. Superiority of the gift of *Dhamma*.

Text. There is no such gift as the gift of *Dhamma*, acquaintances through *Dhamma*, distribution of *Dhamma* or Kinship through *Dhamma.*

Proper behaviour towards slaves and servants, commendable respectfulness towards parents, gifts to friends, acquaintances and relatives, to Brahmanas and ascetics, commendable is non-killing of animals.

By doing so, takes place the attainment of happiness in this world and in the next

Note. *Daśabhrtaka* and parents are found in the Girnar version. *Dhammadana* and *Dhammasambhoga* occur in the *Itivuttaka.*

RE. XI, XII and *XIII* are not found at Dhauli and

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Jaugada where these are replaced by two other edicts known as Separate Kalinga Rock Edict Nos. *I* and *II*.

XII

SHAHBAZGARHI—REGNAL YEAR 13

Subject. Desirability of intercommunal understanding and regard : Control of one's own speech : Concord is to be commended.

Text. King honours ascetics and householders of all sects with gifts and reverence of various kinds.

—he does not attach so much value to gifts and reverence as to the promotion of essence of religion amongst all sects.

—this promotion can be effected by various methods.

—root of success lies in restraint in speech so that one's own sect is not over-extolled or other sects are over-condemned unnecessarily.

—praise or criticism should be moderate when necessity arises.

—other sects deserve to be duly honoured.

—persons acting in this way promote their own sect and at the same time benefit other sects, but if they act otherwise they hurt their own sect and do wrong to others.

—he who glorifies his own and condemns others injures his own sect.

—restrain in speech is praiseworthy.

—people should listen to the fundamental of all religions and follow them too.

—persons of all sects should be versed in many religions and devoted to the deeds of welfare.

—king honours the promotion of all sects of the understanding of the essence. To this end are engaged various officers, viz. the officers of *Dhamma*, women's officers, manager of the state farms and other classes of officers.

Note. This is a unique edict and is the best example of Asoka's

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policy of toleration. Shahbazgarhi has *Sajama* (*Sanyama*) meaning restraint but in other version we get '*Samavaya*' or concord. The expression '*Vrajabhumi*' is an outpost from city or village and a cowpen developed into a ranche and hence into a village. The *Vrajabhumikas* worked possibly among the cattle raising population. They are also described as '*Inspectors of cowpens*'. Their functions are not mentioned in this edict but they are stated to be employed in preaching and propagating *Dhamma. Nikaya* here means a group of officials.

XIII

SHAHBAZGARHI—REGNAL YEAR 8

Subject. Evils of Conquests by war and excellence of conquest by *Dhamma*.

Text. When annointed eight years, the country of the Kalingas was conquered by him.

—one hundred and fifty thousand were deported, one hundred thousand were slain and many times as many as those died.

—after that Devanampriya is devoted to a zealous study of *Dhamma*, to the love of *Dhamma*, and to the instructions of people in *Dhamma*.

—this is the repentance on account of his conquest.

—this is considered very painful and deplorable that while one is conquering, slaughter, death, and deportation are taking place there.

—following is considered more deplorable.

—to the following them happens injury or slaughter or deportation of their beloved ones—the brahmanas, sramanas and others who practise obedience to parents, elders, proper courtesy to friends, acquaintances, companions and relatives, to slaves and servants and who are of firm devotion.

—injury to friends and acquaintances, and companions of

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those whose affection is undiminished—this misfortune becomes an injury to those persons themselves.

—this is shared by all men and is considered deplorable.

—there is no country where these two classes, brahmanas and sramanas—do not exist except among the yonas and there is no place in any country where men are not attached to some sect.

—therefore even the hundredth part or thousandth part of those slain, died or deported would now be considered very deplorable.

—even to one who should wrong him (Asoka) what can be forgiven is to be forgiven.

—even the inhabitants of the forest and even those he pacifies and induces to meditate, that is converts.

—they are told of the power which Devanampriya possesses inspite of repentance in order that they may be ashamed of their crimes and may not be killed.

—desires all beings' abstention from hurting, self-control and impartiality in case of violence.

—and this conquest is considered the principal one by Devanampriya, *viz.* the conquest by Dhamma.

—and this conquest has been repeatedly won by him both here and among all his borderers even as far as at the distance of six hundred yojanas where the yona king named Antiyoka is ruling, and beyond this Antiyoka, where four kings are ruling, *viz.* Maka, Alikasuddara, Turmaya and Antikin, and towards the south Chodas, Pandyas as far as Tamraparni.

—here in king's territory among the Yonas and Kambojas, among the Nabhakas and Nabhitis, among the Bhojas and Pitnikas, among Andhras and Pulindas, everywhere people are conforming to his instructions in *Dhamma*.

—even those to whom envoys do not go, having heard of the duties of *Dhamma*, the ordinances and instructions in *Dhamma* are conforming to *Dhamma* and will conform to it.

—this conquest causes the feeling of satisfaction.

—satisfaction has been obtained by me at the conquest of *Dhamma*—this satisfaction is of little consequence.

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—Devanampriya thinks that only fruits in the other world are of great value.

—that his descendants should not think that a fresh conquest ought to be made, if a conquest does please them, they should take pleasure in mercy and light punishment, they should regard the conquest by *Dhamma* as the only true conquest.

—this conquest bears fruit in this world and in the other world.

—Let there be pleasure in the abandonment of all other aims—real pleasure is in *Dhamma*.

Note. The record is also found in Kalsi, Mansehra and Girnar versions. It records the earliest known and perhaps the most important event of Asoka's life, *that is*, the Kalinga war. It tells us of his conversion to Buddhism and also of his evangelical activities within the empire and out of it in the neighbouring hellenistic countries. It ends with an exhortation to forswear war.

Asoka was known by the name of Devanampriya Priyadarsi.

Devanampriya is 'dear to gods' and Priyadarsina means one who glances amiably. Sanskrit grammarians and Lexicographers assigned to Devanampriya the meaning of a 'fool'. Patanjali describes Devanampriya as a form of benedictory address. In *RE–VIII*, Devanampriya has been used in the sense of a king. Tissa, a contemporary of Asoka, in Ceylon is called Devanampriya in the *Mahavamsa.* Both the terms *Devanampriya* and *Priyadarsina* were used by the Mauryan ruler as a complimentary title but in case of Asoka, *Priyadarsina* has been used as a substantive name for Asoka. Smith translated the term as 'His Sacred and Gracious Majesty' and Bhandarkar as 'King Priyadarsina, Beloved of the Gods', *Priyadarsina* implies one who 'looks on as dear' or 'one who looks after the welfare of all'.

Devanampriya is honorific and *Priyadarsina* is a proper name. The Ceylonese tradition refers to Asoka as King *Priyadarsina.* In the Bhabru edict *Priyadarsina* is described as king of Magadh. In *RE–V* (both Shahbazgarhi and Girnar versions) also refers to it. It was only in 1919 that Maski inscription

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gave the name of Asoka—'*Devanampriya Asoka*'. The Greek Kings mentioned in *RE–XIII* were all contemporaries of Devanampriya Priyadarsina.

Kalinga—Kalinga, conquered by Asoka, comprised the modern province of Orissa, the district of Ganjam and probably also that of Vizigapattam. The kingdom extended from river Vaitarni on the north to Mahendragiri (Eastern Ghats) in the south and from Amarakantaka Hills in the west to the Bay of Bengal in the east. Asoka conquered it for the double purpose of satisfying his natural martial instincts and of removing a thorn by the side of his kingdom.

Dhamma—translated as Law of piety or morality or Buddhism as understood by Asoka. Asoka was converted as a result of the horror of the Kalinga war. In section V of the *RE–XIII* he sets forth his arguments against war.

--Slaves and Dasas are to be distinguished. They are also mentioned in *RE IX* and *XI* and *PE–VII*. These edicts contradict the testimony of Megasthenes who observed that the Indians did not employ slaves.

—Yona is Yavana. Amongst the subjects of Asoka there were so many Greeks that he thought it necessary to issue inscription in Greek.

Atavi—stands for the region extending from Baghelkhand almost upto the sea coast of Orissa which included Rupanath and Sasaram.

Dhammavijaya—it was opposed to military conquest. Asoka desires that his descendants should prefer *Dhammavijaya* which ultimately resulted in the establishment of Buddhism as a world religion.

Antas—refer to bordering dominions. (*Cf. RE–II* and *MRE–I*). The passage in *RE–XIII* helps us in fixing the boundary of Asoka's empire. The Greek King Antiochos II of Syria on the north-west and the Choda and Pandya Kings of southern Deccan are described as borderers. His empire must have included the whole of India except the southern extremity and upto Hindukush. Asokan stupas were seen at Samtata (Lower Bengal), Tamralipti

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(Tamluk), Karnasuvarna (N.W. Bengal) by Hiuentsang.

Yojana—is considered equal to fourteen miles. Other peoples mentioned in *RE–XIII* are also mentioned in *RE–V*.

On the basis of *RE–XIII* and *RE–II* it is evident that he established hospitals for men and beasts in the hellenistic countries and also supplied them with medicines and herbs. The credit for having started Buddhism on its victorious career in the hellenistic countries must go to Asoka as he is the earliest and the only king who claimed to have made converts to Buddhism among the Greeks.

XIV

GIRNAR

Subject : A review of the Rock Edict.

Text. This has been caused to be written by Priyadarsina.

These rescripts are written in brief or in medium or elaborately.

But not all occur everywhere for large indeed is my dominion and much has been written and I shall cause yet more to be written.

And there are some matters which have been spoken of again and again because of the interests of those respective subjects in order that the people may act accordingly.

If some thereof are written incompletely it is so because of the locality or in consideration of the object or by the fault of the engraver.

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SEPARATE KALINGA ROCK EDICTS (S.K.R.E.)

The two separate Kalinga Rock Edicts found at Dhauli and Jaugada. *SKRE–I* was actually engraved after *SKRE–II*. Jaugada has समापायं instead of तोसालयं in Dhauli. These two versions of the Rock Edict were written specially for the people of Kalinga and for the royal officials stationed in that newly conquered territory.

I

DHAULI

Subject. Need of integrity on the part of Judicial officers in the administration of Law.

Text. The Mahamatras who are judicial officers in Tosali are to be told the following words of Devanampriya :

I strive to carry out in practice by various means whatever I consider to be right.

Giving instructions to you is considered by me to be the chief means, for, you have been placed by me in charge of many thousands of persons so that I may gain the affection of those persons.

All men are my children. Just as in the case of my own children I desire that they may get welfare and happiness in this and the next world so do I also desire for all. But you do not appreciate how far reaching is my intention. The few amongst you who appreciate it, do so only partially, and not fully. You must pay all attention to it and enforce it completely. It may happen that in the course of administration of justice a person is imprisoned or harshly treated (unjustly) and he may some how succeed in getting the order of imprisonment cancelled in his case, while many other persons sentenced similarly to imprisonment continue to suffer. In such cases, you must try to deal with them all impartially.

But on account of envy, anger or cruelty, hastiness, want of

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experience, laziness or fatigue, an officer may fail to act impartially. So you, the City Judges, must try so that you may not develop any of these defects. The secret of complete success of an officer lies in the absence of anger and in avoiding hastiness. The officer who is weary cannot exert, but he has to move, to walk, and to advance in his work. The officer or judge who bears this in mind shall tell others—'discharge the debt that you owe to the king by following these instructions of Devanampriya.'

The observance of all these instructions is very beneficial and their non-observance leads to great evil. He who fails to observe this will neither attain heaven nor please the King.

My mind cannot be pleased with one who performs his duty badly. He who will observe these instructions will attain heaven and will also pay the debt which he owes to me, your lord.

All should listen to this edict on every day of the constellation of Tishya. In between two Tishya constellations it may be often listened to by a single individual. It is to be read aloud. In case you do so, you will be able to perform your duty.

This edict has been inscribed here for the following purpose—that the judicial officers of the city may exert themselves at all times and that none should be undeservedly imprisoned or harshly treated.

And for the purpose of finding out whether the judicial officers are attentive to this object and are acting in accordance with my instuctions, I shall send out on tours every five years *Mahamatras* as are not harsh or fierce but are of gentle disposition.

But from Ujjain the Kumara will send on tours every three years officers of this description for the same purpose. Similar officers will be sent from Taxila too.

When such *Mahamatras* will be on tours they will, without neglecting their own duties, ascertain whether the local judicial officers were acting upto the instructions of the King.

Note. We have already discussed the importance of the Mahamatras (*RE–III, IV & PE–VII*) earlier. This edict shows that the Mahamatras also exercised judicial functions and were like modern city magistrates. Some of them were also incharge of the

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inhabitants of border districts—They were very high officials.

Aryaputras and *Kumaras* were princes of royal blood and were entrusted with the administration of important provinces like Ujjain and Taxila.

II

JAUGADA

Text. By the command of the King the *Mahamatras* of Samapa have to be told this—

I try to carry out in practice what I consider it to be right and imparting instructions to you is considered by me to be the principal means for gaining this object.

All men are my children.

The unconquered peoples beyond the border may want to know King's intention about them. My only intention about them is that they should know that the king desires that they may not be afraid of me; that they may obtain only happiness from me not misery; that they may learn this also that the king will forgive them what can be forgiven; that they must be encouraged by me to practise *Dhamma*, that they may attain happiness in this as well as in other world.

I may discharge the debt that I owe to these frontier people and that is my unshakable resolution and vow. You must carry out your duties by acting in this way and instil into them the confident belief that king is to them like a father, that he loves them like his ownself and that they are to the king as good as his own children.

I trust that my earnest desire will be communicated to all the people of the country.

You are capable of inspiring the borderers with confidence and helping them to secure their welfare and happiness in this as well as the other world. By acting in this way you too will attain heaven and also discharge the debt you owe to me.

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This edict has been written in order that the Mahamatras may try always to inspire the borderers with confidence and to encourage them to practise *Dhamma.* My couriers and special officers will be in contact with you making known to you my will.

All of you should listen to the recital of this edict every four months, at the commencement of three principal seasons—Winter, Summer and Rain, on the day of the Tishya constellation. It may be listened to between two Tishya days.

If you act in this way you will be fulfilling my order.

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MINOR ROCK EDICTS (M.R.E.)

I

RUPANATH

Text. Devanampriya speaks thus—

Two and a half years and somewhat more have passed since I am openly a *Sakya*; but not very zealous.

But a year and somewhat more has passed since I visited the *Samgha* and have been very zealous.

Those gods who during that time had been unmingled in Jambudvipa have now been made by me mingled with them.

For this is the fruit of zeal.

This cannot be reached by persons of high rank alone but even a lowly person is able to attain even the great heaven if he is zealous.

For the following purpose has this proclamation been issued that both lowly and the exalted may be zealous, and that even my borderers may know it and that the same zeal may be of long duration.

For this matter will be made by me to progress and will be made to progress considerably.

And cause ye this matter to be engraved on rocks where an occasion presents itself.

And wherever there are stone pillars, it must be caused to be engraved.

And according to the letter of this proclamation you must dispatch an officer everywhere, as far as your district extends.

This proclamation was issued by me after I had spent the night in prayer.

256 nights had then been spent in prayer.

Ashoka speaks of the stages of the development of his zeal for Buddhism and of his efforts for his success.

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BRAHMAGIRI VERSION OF THE M.R.E.

Additional part runs as follows—'Obedience must be rendered to parents, to elders, compassion must be shown to animals, truth must be spoken, the same moral virtues must be practised. The people must show reverence to mother, and one must behave in a suitable manner to relatives.'

There are different readings in different versions. In Maski version we have—'The gods who were unmingled formerly have now become mingled' and this end can be 'attained by a small person if he is devoted to *Dhamma*.' Similar ideas are found in Brahmagiri, Siddapur, and Yerragudi versions. Asoka intends to convey the sense that he made men godlike in character. The three Mysore versions have—'From Suvarnagiri by the command of the Aryaputra and of the Mahamatras, the Mahamatras at Isila are to be wished good health and are to be told thus.' Maski has '*Devanampiyas Asokas*' and Gujjara has '*Devanamapiyasa Piyadasino Asokarajas*.' Sasaram version has 'This proclamation was issued by me on tour when 256 nights or days had been spent on tour.'

The Brahmagiri, Siddapur and Jatinga-Rameshwar versions mention Isila and Suvarnagiri. Suvarnagiri was probably the headquarter of the southern most province of his empire and is identified with modern Jonnagiri adjacent to Yerragudi in the Karnal district of Andhra Pradesh. The expression '*Buddhasakya*' shows that Asoka was a follower of Buddhist faith. The meaning of *Upeta*=*Upagata* is suggested by *Uthanam* in the Maski version and is taken to mean that Ashoka was an *Upasaka* for more than two and a half years, *that is*, till the promulgation of the Rupanath edict. For more than one year before the date of the edict, he was closely associated with the Buddhist church.

Jambudwipa comprised India. It is considered to be earth's southern quarter. His empire seems to be conveniently represented as Jambudwipa. He claims to have made all men pious. In the Gujjara version it is said—'Let the rich and the poor practise *Dhamma* and effect thereby their association with gods.' The Yerragudi version mentions Rajjukas and the well-known principles

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of *Dhamma*.

The *MRE–I* is important for two reasons—(*i*) Asoka was a *Sakya* or *Buddhasakya* (Maski) or a Buddhist. In the Sasaram version he called himself '*Upasaka*' a lay Buddhist worshipper : 'I go to the *Samgha* means entering monastic life periodically which is allowed by the Buddhist church. I-tsing saw an image of Asoka in monastic garb. His confession of faith in Buddhist trinity is clear from the Bhabru inscription, his visit to Bodh-Gaya and Lumbini and his anxiety for the maintenance of the integrity of *Samgha* and his visit to Buddhist Konakaman is described in the Nigalisagar pillar inscription. (*ii*) Asoka became a zealous Buddhist more than three and a half years after his conversion but after weighing the various evidences, it becomes clear that his conversion must have taken place a little more than two years and a half before the twelfth regnal year, that is to say in the 9th year or a year after the conquest of Kalinga.

Was his *Dhamma* Buddhism ? He does not refer to four noble truths, or eightfold paths and *nirvana* which are the essentials of Buddhism. In a number of records (*MRE–I* Rupanath, *RE–VI* and *XI*, *SKRE–I*) he refers to *Svarga* as the reward for following his *Dhamma*. This is not in consistence with Buddhist philosophy. There is nothing Buddhistic in his various benefactions and acts of public utility. All these measures were prompted by his care for his subjects. His enunciation of *Dhamma* in the Brahmagiri version of *MRE–I* are further amplified in *RE–III*, *IX*, *XI*, *XIII* and *PE–VII*. These ideas have some resemblance with the principles of the *Dhammapada*. Asoka seems to have followed *Sigalovadasutta* (of the *Dighanikaya*)—one of the earliest of the Buddhist scriptures—which prescribed duties for householder Buddhists and emphasises the essential virtues like obedience to parents, liberality towards all sects, suitable treatment towards relatives and friends and kindness towards servants and slaves. Thus there is hardly any doubt that he based his ideas on Buddhism to a great extent. Toleration is recommended in the *Suttanipata*. It is evident that he was to all intents and purposes indebted to Buddhist texts for his ideas about *Dhamma*. Heaven was an ideal for a layman

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and as such the promise held out by Asoka was entirely based on Buddhist concept as enunciated in *Majjhimanikaiya* where it is pointed out that virtuous householder is born as a god in one of the heavens.

II

BHABRU EDICT

Text. Magadh king Priyadarsina salutes *Samgha*.

How great is my reverence and faith in *Buddha, Dhamma* and *Samgha*.

All that has been spoken by the blessed *Buddha* is well spoken.

The true *Dhamma* will be of long duration that I feel bound to declare.

The sermons on *Dhamma* enunciated by the blessed *Buddha* are—excellence of the Discipline, the lineage of the Noble one, the future years, the verses of the sage, the sutra of silence, the question of *Upatissa*, and the admonition spoken by Buddha to Rahula on the subject of false speech.

I desire that many monks and nuns should frequently hear and meditate upon these sermons of Buddha and likewise lay worshippers.

It is evident that Asoka had become a convert to Buddhism. This inscription records his confession of faith in Buddhist trinity and recommends seven texts, *viz.*

(*i*) *Vinayasamukasa*—a sermon of the *Vinayapitaka* of the *Dighanikaya*.

(*ii*) *Aliyavasa* of the *Anguttaranikaya*.

(*iii*) *Anagatabhayas* of the *Anguttaranikaya*.

(*iv*) *Munigathas* of the *Suttanipata*.

(*v*) *Moneysutta* of the *Anguttaranikaya*.

(*vi*) *Upatisapasina* of the *Suttanipata*.

(*vii*) *Laghulovada* of the *Majjhimanikaya*.

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This inscription is meant primarily for monks and nuns who are recommended to read these texts. It helps us to establish the identity of his *Dhamma* with Buddhism. Here Asoka is referred as a *Priyadarsina* and a *Magadha*. Bhandarkar calls this and Sarnath Pillar Edict as sectarian edicts.

THE KANDHAR BILINGUAL ROCK INSCRIPTION

Greek Version—Ten years being completed Piyadasi showed piety to men and made men more pious. King refrains from eating living beings.... Huntsmen and fishermen have ceased from hunting.... Persons have become obedient to parents and elders... and in future they will live more agreeably and better than before.

Armaic Version—Ten years having passed King Piyadasi decided to instruct his men in *Dhamma*—evil among men has diminished—there is joy and peace in the whole world.

King kills very few animals, seeing the rest of the people have also ceased from killing animals. Those catching fish have been prohibited.

People have learnt restraint. Obedience to parents and elders is now in practice. There are no more trials for men of piety.

The practice of *Dhamma* is of value to all men and it will continue to be so.

He has abolished evil for all men and all living beings and over the whole earth and everywhere, he benefits all men and all living beings with happiness and joy.

This inscription proves that Kandhar was a part of the Mauryan empire. It shows that a large number of Greeks were his subjects and that he felt it his duty to issue an edict in Greek language for their benefit. The Armaic version suggests that the Kambojas were probably Armaic speaking people who in other inscriptions (*RE–V* and *XII*) are coupled with the Greeks. In the Greek version it is said, 'at the end of the tenth year he has made known unto men the doctrine of mercy.' It shows that he began his philanthrophic activities two years before he published his first inscription and twelve years after his coronation as he states in *PE*–VI.

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PILLAR EDICTS

I

Subject. Exhortation on the Practice of *Dhamma*.

Text. This *Dhamma* script has been caused to be written by me when I am crowned twenty six years. Happiness in this world and in the next is difficult to secure fully without a great desire for the *Dhamma*, great circumspection, great respectfulness, great fear (of sin) and great energy. But my instructions, regard for *Dhamma*, have been promoted and will increase still more. My officers of all ranks are following and are carrying out my instructions properly and are inspiring others and the Mahamatras for borders too. My instructions are—to protect according to *Dhamma*, to dispose according to *Dhamma*, to make others happy according to *Dhamma*, to guard others according to *Dhamma*.

II

Subject. What constitutes the Practice of *Dhamma*.

Text. *Dhamma* is commendable but what constitutes the *Dhamma*.

Little sin, many good deeds, mercifulness, charity, truthfulness and purity.

Various benefits have been conferred on bipeds and quadrupeds and many of the good deeds have been performed by me.

For this purpose, this rescript has been caused to be written so that people may follow and that it may be of long duration and those following will perform good deeds.

III

Subject. Exhortation on vigilance against sin.

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Text. People regard their virtuous deeds only by saying—'This virtuous deed has been performed by me', but they never say that this evil deed, has been performed by me. This is called 'sin'. Fierceness, cruelty, anger, pride and envy are called the way to sin. Men should not be ruined by these causes.

IV

Subject. Duties of the Rajjukas.

Text. Rajjukas are occupied among the people among many hundred thousands of men.

Hearing of petitions and conduct of trials by them have been made independent by me—in order that they may discharge their duties confidently and fearlessly and may confer welfare and happiness on the rural people and benefit them. Devoted to them they should exhort rural people to attain happiness in this world and in the next. They will conform to the instructions of the officers who are aware of my intentions.

Just as one feels confident having entrusted one's child to a nurse likewise have the Rajjukas been made responsible by me for the welfare and happiness of the rural people. They may discharge their duties fearlessly and undisturbed.

There should be uniformity in judicial practice and sentences. A respite of three days is allowed to those sentenced to death.

Note. It was in the twenty sixth year of his reign that Asoka issued Six Pillar Edicts. Of these, second and third bear no date but the other four are dated in the 26th year after his coronation. All the six form one *ensemble*, so they must have been issued at the same time. *Pillar Edict IV* sets forth instructions to the Rajjukas. In *PE–VII Purusas* and *Rajjukas* are both mentioned. The uniformity of procedure and uniformity of punishment were introduced by Asoka in order to curtail the discretionary power of the Rajjukas in awarding reward and punishment and that it did not infringe any of the rights of the brahmanas. Bhandarkar thinks that uniformity was secured by relieving them of their judicial

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functions—the *Nagaravyavaharakas* (City Magistrates) and the *Pradesikas* who along with the *Rajjukas* had performed the functions of the Judges and by handing over to the *Rajjukas* the sole charge of the judicial department. Asoka who had armed the *Rajjukas* with the supreme judicial power insisted on their being impartial in the dispensation of justice. *Purusas* were possibly agents or highly placed intelligence branch officers stationed all over the empire for supplying king with secret information and conveying to the local officials confidential information of the king.

V

Subject. Prohibition of animal killing.

Text. When crowned twenty six years, following animals are declared inviolable by me—parrots, *mainas*, *aruna*, geese, wild ducks, *nandimukha*, gelata, bats, *ambakapalika*, small tortoises, boneless fish, vedavoyaka, Ganga-puputuka, samkaya fish, large tortoises, wild asses, white pigeons, village pigeons and all quadrupeds, which are neither useful nor edible, she-goats, cocks, husks containing living beings, are not to be burnt—forests are not to be burnt for killing animals—one animal is not to be fed with another animal—on three Chaturmasis, on those three days during the *Tishya* full moon (14th, 15th and the 1st) and invariably on every fast day fish are inviolable and are not to be sold—On these days other classes of animals are not to be slain—On the 8th of every lunar fortnight bulls are not to be castrated. During this period prisoners were released by me twenty five times.

VI

Subject. Object in writing the *Dhamma* Scripts.

Text. The *Dhamma* scripts were written for the welfare and happiness of the people in order that they might attain progress in

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Dhamma. I direct my attention to all classes of people—all sects have been honoured by me.

VII

Subject. Reviews his life-long *Dhamma* activities.

Text. By what means would the people follow *Dhamma*, by what means would the people progress by the adequate promotion of *Dhamma*, and by what means could I elevate them by the promotion of *Dhamma*.

—I shall cause *Dhamma* proclamation to be announced and shall order *Dhamma* instructions to be issued.

—The people will follow *Dhamma*, elevate themselves, and will progress considerably by the promotion of *Dhamma*.

—My officers too would advocate as well, explain them in detail.

—The Rajjukas too were ordered to exhort the people towards *Dhamma*.

—I set up *Dhamma* pillars, appointed *Dhamma-Mahamatras* and announced *Dhamma* proclamations on roads, Banyan trees were caused to be planted for providing shade to men and animals and mango groves were caused to be planted. At intervals of eight krosas, wells were dug and rest houses built and numerous drinking places were established for men and animals.

—Let the people follow the *Dhamma* practices. Dhamma-Mahamatras are occupied with various kinds of beneficial objects—they are occupied among all sects of ascetics and householders. They will be occupied with the *Samgha* too—*brahmanas*, *ajivikas* and *nigranthas*.

—different Mahamatras for the particular affairs of different sects—many officials are occupied with the distribution of gifts, in female apartments they organise manifold charitable activities here as well as in the provinces.

—for the purpose of promoting noble deeds of *Dhamma*, these deeds are virtuous—compassion, charity, truthfulness, purity,

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gentleness, and goodness, respectfulness towards parents, elders, proper behaviour towards brahmanas, ascetics, poor and unfortunate, slaves and servants.

—this progress has been promoted by *Dhamma* regulations as well as by persuasions—animals are inviolable.

—this has been engraved so that it may last long as long as the moon and sun shall shine. (27th year).

Notes. *Pillar Edict VII* has been found along with the other first six pillars only on what is known as the Delhi-Topra pillar. It is the longest of all edicts. It was the first to be read by Prinsep in 1837. It has been described as the testament of Asoka (*CHI*–I. 509). For the promotion of *Dhamma*. Asoka adopted the following measures—

(*i*) Imperial officers like *Purasas* and *Rajjukas* were ordered to preach *Dhamma*.

(*ii*) Pillar Edicts were set up.

(*iii*) Dhamma Mahamatras were appointed.

(*iv*) Minor Rock Edicts were issued.

(*v*) Mahamatras were to look after the Buddhist clergy, Brahmanical ascetics, the Ajivikas, Jain monks and religious orders of other sects—Dhamma Mahamatras were to cooperate with other officials in distributing the gifts of kings and queens.

The positive virtues of the *Dhammaniyama* included compassion, liberality, truthfulness, purity, gentleness, goodness, obedience to parents and preceptors and courtesy to all. The negative restrictions forbade the killing of animals, hurting of living beings, holding of objectionable festive meetings, observing superstitious ceremonies and praising one's own sect while condemning others.

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MINOR PILLAR EDICTS

LUMBINI PILLAR INSCRIPTION

Asoka's visit to Buddha's birth place.

—In his twenty sixth year after coronation Asoka visited Lumbini, worshipped here and a stone made railing was caused to be built and a stone pillar was erected. Lumbini village was made free of taxes and paying only an eighth share of the produce.

NIGALISAGAR PILLAR INSCRIPTION

Asoka's visit to the stupa of Kanakamuni.

—In his fourteenth year after coronation, Asoka enlarged and doubled the stupa of Buddha Kanakamuni and in the twentieth year himself came and worshipped and a stone pillar was erected.

SCHISM PILLAR EDICT

(*i*) Allahabad version (punishment for Schism in the Buddhist order).

—the Beloved of the Gods commands.

—the Mahamatras at Kausambi are to be told thus.

—whoever splits the *Samgha* is not to be admitted to the *Samgha*.

—whoever breaks the *Samgha* is to be made to put on white clothes and is to be made to reside in a non-residence.

(*ii*) Bainat—already referred to earlier.

(*iii*) Queen's edict (Registration of Queen's gift).

—the gifts of the second queen Karuvaki (mother of Tivara) are recorded.

(*iv*) *Sarnath Pillar Edict*—

—Devanampriya of Pataliputra.

—the *Samgha* cannot be divided by anyone (same as Kausambi).

—this edict must be submitted both to the *Samgha* of monks and to the *Samgha* of nuns.

—thus speaks Devanampriya—Let one copy of this edict

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remain with you deposited in your office and deposit another copy with the lay worshippers—Mahamatras will come to the fast day in order to be inspired with confidence—and as far as your district expands dispatch an officer every where according to the letter of this edict—cause your subordinates to despatch in all territories surrounding forts.

All inscriptions connected with Buddha and Buddhism have bearings on the history of Asoka. From *Lumbini Pillar Inscription*, it is evident that he surrounded the exact site of the birth place of Buddha and exempted the pilgrims visiting the place from religious cess. From *Nigali Sagar Pillar Edict* it is evident that the cult of worshipping the previous Buddhas was developed in Asoka's time. The *Sarnath Pillar Edict* with its two variants (Sanchi and Kausambi) conveys the command of Asoka to Mahamatras to remember that the Buddhist church is united and those who shall break up the church will be punished. Asoka forbids schism. In the Sanchi edict he says—'The *Samgha* both of monks and nuns is made united as long as sons and great-grandsons shall reign and as long as the moon and the sun shall shine.' Kausambi and Sarnath edicts leave no doubt that at the time when these edicts were issued the integrity of the Buddhist church was felt to have been so seriously threatened that Asoka was driven to recommend severe punishment for schismatics. Asoka required his Mahamatras to attend religious discourses on the 8th and 14th days of each lunar fortnight in order to be reminded of their duties. He commands that the edicts should be communicated to—(*i*) all monks and nuns, (*ii*) to Mahamatras of Pataliputra, (*iii*) the laity at Pataliputra, (*iv*) to all subordinate officers of the Mahamatras of Pataliputra, and (*v*) Mahamatras of important centres like Kausambi and Sanchi.

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CAVE INSCRIPTIONS

BARABAR CAVE HILL INSCRIPTIONS (regnal years 12 and 19).

—granted banyan cave to the Ajivikas.

—cave in the Khalatika hill.

—cave to the Ajivikas.

These inscriptions bear testimony to his toleration.

MISCELLANEOUS

MAHASTHAN FRAGMENTARY PLAQUE INSCRIPTION (Bangladesa) (C. 3rd century B. C.)

It records an endowment to the Panchavargiya Buddhist monks. The epigraph hints at the steps taken as an emergency measure and it refers to treasury, granary and general stores. Pundranagar was the city of the Pundras. It was the headquarter of the local administration of Pundranagar. The Mahamatra of Pundranagar is described as being incharge of measures for famine relief. Grains were to be stored during the time of emergency.

THE SOHGAURA COPPERPLATE INSCRIPTION (*3rd century B. C.*)

It is purely an administrative inscription—the order of the Mahamatra of Sravasti. It relates to provisions for famine and records a provision of grains and fodders during the famine. Two granaries were established and during the famines and other adverse circumstances grains from these granaries were to be distributed in the villages and the distribution should not be obstructed. The two store houses with three partitions require the storage for the times of urgent need. According to Jayaswal, these were also pressed into service at the advent of draught.

PIPRAWAH VASE INSCRIPTION

This relic casket of Lord Buddha is dedicated by the Sakya bretheren.

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Mahasthan and Sohgaura inscriptions are composed in Asokan prakrit and inscribed in Brahmi script of the third century B. C. The contents of these inscriptions deal with the relief measures to be adopted during the famine. The Sohgaura symbol tallies with the symbols on the puneh marked coins of the Mauryas. The Sohgaura, Mahasthan and Piprawah vase inscriptions are short documents and do not contain indications of conscious attempts at a set or finished endings. The Piprawah Buddhist vase inscription records dedication of a relic casket containing the portion obtained by the Sakyas out of the remains of the Buddha. From the Mahasthan and Sohgaura inscriptions, it is evident that in times of famine the city superintendent was incharge of the distribution of grain from the granaries. These two inscriptions are concerned specifically with the measures to ameliorate famine conditions in the Ganges Valley.

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2

INSCRIPTIONS FROM 185 B.C. TO A.D. 320

The Mauryas were replaced by the Sungas in 185 B. C. who revived the brahmanical practices of Asvamedha and Vedic rituals. The period witnessed the rise of Vaisnavism and the worship of Samkarsana Vasudeva. The rise of Satvahanas in the South also helped the revival of Vedic sacrifices and we have an example of it in the Nanaghat inscription. The Satvahanas too were patrons of Brahmanism. The Ishavaku rulers of South, specially Vira Purisa-datta, performed Vedic sacrifice. Even the Sakas gradually adopted Brahmanism. Greeks adopted Buddhism and Vaisnavism. Kharavela was a Jaina. On the whole, the period between 185 B. C. and A. D. 320 saw the revival of Brahmanism in all its aspects.

1. *The Bharhut Buddhist Pillar Inscription of the time of the Sungas* (Second half of the 1st century B.C.)

—It appears that king Vasudeva of this inscription was possibly a feudatory of the Sungas.

2. *Besnagar Garuda Pillar Inscription* (*of the time of Bhagabhadra.* Regnal year 14, Second-first century B.C.)

—Besnagar is ancient Vidisa, capital of Akara or Dasarna (East Malwa).

—Bhagabhadra of this inscription may be identified with

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Bhadraka, the fifth king of the Sunga dynasty according to the *Bhagvatpurana.*

—Heliodoros was possibly responsible for the draft of this record.

—Titles like *Maharaja, Rajadhiraja* and *Maharajadhiraja* were popularised by the foreigners.

—Antialkidas of this inscription was a king ruling somewhere in the Punjab.

—This inscription does not contain any initiatory or opening formulae.

—It has for its conclusion a moral precept loosely connected with the contents of the inscription—'three immortal steps like—self-control, renunciation and vigilance will lead to the heaven.'

—This inscription, though votive in character, contains a moral precept.

—All rudiments of votive character are discernible as will be evident from the following analysis.

(*i*) The name and epithet of the deity to whom the pillar is dedicated (*Devadevasa Vasudevasa*).

(*ii*) The type and the erection of the pillar (*Garudadhwaja*).

(*iii*) The person responsible for it (Heliodoros) with his epithet (*Bhagwat*) with the name of his father (Dion), with his residence (Taksasila), his status and designation (*Yavanaduta*) and the name of the king (Antialkidas) whom he represented.

(*iv*) The name of the king (Bhagbhadra) ruling over the area, with his mother's name (Kautsi), with his royal title (*Maharaja*) and the epithet (*Trata* or protector).

(*v*) The regnal year of the victorious reign–14.

(*vi*) a moral saying.

It is a more evolved inscription of votive or dedicative type.

3. *Ghosundi Inscription of Sarvatata* (Rajputana)
(2nd half of the 1st Century B. C.).

It is believed that Sarvatata was a Kanva king but that is doubtful. He seems to be a local ruler. We learn from the

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Hathibada record (*EI*–XXII. 203) that Sarvatata performed the Asvamedha sacrifice and was a follower of Vaisnava religion.

The inscription refers to Samkarsana Vasudeva and a stone enclosure for the place of worship is called *Narayanavatika*.

This is the earliest Sanskrit inscription.

This inscription is of much importance from the stand point of religious history. According to K.P. Jayaswal, it is the earliest monumental proof of the fact that the temples were erected to Vasudeva and his brother and that the followers of the cult included even brahmanas.

It appears that idol worship in temples had become popular in the first century B.C.

It points to the royal patronage of the Bhagwat religion. Sarvatata made stone enclosure for the place of worship at a locality known as Narayanavatika and dedicated it to gods Samkarsana and Vasudeva.

4. *Ayodhya Stone Inscription of Dhanadeva*

(First Century A.D.)

It uses the term '*Senapati*' for Pusyamitra. It appears that the title '*Senapati*' continued to be popular even after his accession to the throne. *Malavikagnimitram* also describes him as such. He performed *Asvamedha*—a point mentioned in the *Mahabhasya* of Patanjali and also in the *Malavikagnimitram* of Kalidas.

Dhanadeva was possibly sixth in descent from Pusyamitra and was the son of Phalgudeva. He appears to have been a local ruler of Ayodhya. He constructed a structure on the cremation ground of his father Phalgudeva.

5. *Hathigumpha Inscription of Kharavela*

Kharavela claims to have descended from the ancient Chedi king Uparichara Vasu. The record contains the activities of Kharavela. He was himsel a Jaina but tolerant to other religious sects.

The first specimen of a pure eulogy is found in this inscription. It describes exhaustively and in glowing terms the achievements of

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Kharavela and in one sense it is a unique document which gives an account of his reign in a perfect chronological order. It is a real *prasasti* having auspicious symbols like *Buddhamangla* and *Swastika* on the upper left corner of the inscription, salutation to *Arhats* and *Siddhas*, his original stock '*Aila*', royal title '*Maharaja*', his epithet '*Mahameghavahana*', his dynastic epithet '*Chetiraja-vasa-Vardhana*', his territorial sovereign title '*Kalingadhipati*' and his personal name *Sri Kharavela.*

Then there is a description of his early career upto the fifteenth year of his age, full of games and sports.

His education in different branches of learning lasted for the next nine years.

He was coronated in the twenty fourth year of his age.

In the first year of his reign, he undertook the restoration of damaged building, construction of ponds and lakes, plantation of gardens and recreation of subjects.

In the second year, he sent a huge army towards the west in defiance of Satkarni and threatened Asikanagar on the bank of the Krishna river.

In the third year he arranged social festivities for the recreation of the citizens of his capital.

In the fourth year he entered the old royal palace of Kalinga, the *Vidyadharadhivasa* and subdued Rathikas and Bhojakas.

In the fifth year he caused an acqueduct enter the city which was originally constructed in 300 Nanda era.

In the sixth year he performed the *Rajasuya* sacrifice followed by charity and benefice to the people.

In the seventh year he controlled certain potentates.

In the eighth year having captured Gorathgiri; he attacked Rajagriha and forced the Greek king *Diyumeta* to fall back upon Mathura. To celebrate his victory he offered sumptuous gifts to the brahmanas.

In the ninth year he built the palace *Mahavijayaprasad* at a cost of thirty-eight lacs of coins.

In the tenth year, he launched upon the conquest of Bharatvarsa.

In the eleventh year he took away the riches of subdued kings

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and razed the palace of Pithunda to the ground. He also broke the confederacy of the *Tramira* or *Dravida* country.

In the twelfth year freightening the kings of Uttarapath and causing great fear to the Magadhas, he made his elephants drink the waters of the Ganga. He compelled the Magadhan king Bahastimitra to bow down at his feet, took back the Jain image which had been carried away by Nandaraja and looted the wealth of Anga and Magadh. He also subdued the Pandya king.

In the thirteenth year he excavated the cave dwellings at Kumariparvata and decorated them gorgeously for the residence of the Jain ascetics.

Kharavela is described as the king of auspiciousness, of prosperity, the king among the *Bhiksus*, king of piety, the seer, listener and realiser of good, endowed with special virtues, the worshipper of all religious sects, the respector of all religious shrines, the possessor of army which was never daunted, the wielder of discus, whose dominions were well protected, whose reign was fully established, who was born in the family of royal sages and who was the performer of the great victories. There is a kalpataru on the right hand lower corner of the epigraph.

6. *Nanaghat Cave Inscription of Naganika*

This inscription refers to Naganika, wife of Satakarni I. The number of sacrifices proves the great influence of the Vedic *Karmakanda* in the early Satvahana period. The great wealth paid as *daksina* proves not only the opulence of the family but also the acquired complexity of the simpler vedic sacrificial tradition. Asvamedha sacrifices may have been performed when the queen mother was possibly the regent. Line 3 seems to have been an echo of the Buddhist cosmographic idea of the earth being encircled by sea and also by mountain. It is interesting to note that *Dharma* and *Indra* are not identified respectively with *Lokapalas*, *Yama* and *Vasava* who are separately mentioned. The absence of Pradyumna and Anirudha in connection with Samkarsana and Vasudeva may suggest that the *Vyuha* doctrine did not develop before the age of this record at least in this locality.

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7. *Nasik Cave Inscription of Gautamiputra Satkarni* (year 18)

—From the victorious camp, order was issued to Visnupalita, the minister incharge of Govardhan.

—200 *nivartanas* were granted to ascetics.

—Granted immunity from interference and taxation for this field.

—It shall not be entered by royal officials nor be meddled with by them.

—It possessed immunity of all kinds.

—It mentions his minister Sivagupta.

The charter was issued from Benkatak. Gautamiputra Satkarni was the stabiliser of the prestige of Satvahanas.

—One nivartana of land was equal to 240 × 240 square cubits (2·975 acres).

—It may be noted here that all produce of mines belonged to the king (Visnusamhita III, 35 ; *Cf Santiparva* 69.29). The donated land was separated from other parts.

8. *Nasik Cave Inscription of Gautamiputra Satkarni* (year 24)

—This inscription also belongs to the same king. The word '*Jivasuta*' in line 2 suggests that the king was ill and the people had to be assured against his death. The next king was possibly on his way to the throne, and the queen mother who might have been in power for some time had to refer to dying king's name. This illness proved fatal to Gautamiputra.

—*Kakhadisu* village stood on the eastern borders of Western *Kakhadi*, *Apara-Kakhadi* may also have been the western part of *Kakhadi*.

—But the smaller area of the land in this case and reference to queen mother's ownership appear to suggest that the grant referred to is different from the previous one.

—In this case the drafting of a document by a female official is rather interesting.

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9. *Karle Cave Inscription of Pulumavi* (year 7)

—Valuraka appears to be the ancient name of Karle region.

—*Maharthi* seems to be a feudatory title like *Mahasenapati.*

10. *Nasik Cave Inscription of Pulumavi* (year 19)

—This is a very important inscription.

—It gives a list of territories under the Satvahanas, whose army drank the water of three oceans and who humbled the pride and arrogance of the Ksatriyas.

—Who destroyed the Sakas, Yavanas, Pahlavas and the Kshaharata race.

—Who prevented the mixing of four *Varnas.*

—Who restored the fame of the Satvahana race.

—and whose feet were saluted by all provinces.

From the Nasik Cave Inscription of Pulumavi it appears that Gautamiputra Satkarni had defeated Nahapana and thereby established his authority over Maharastra. Rudradamana and Vasisthaputra Pulumavi were contemporaries and the latter was defeated by the former who extended his authority over a large part of the territories of western India. Yajnasri Satkarni ultimately defeated Rudradamana and reestablished Satvahana authority in those areas. After him, the Kshatrapas again defeated the Satvahanas and ruled over western India for over two centuries till they were finally defeated by the Guptas.

The inscription, under reference, records the grant of a cave to the community of Bhadvaniyas. The gift of the cave to a new set of monks suggests that the earlier occupants had vacated it. The unusual eulogy of the dead king is possibly due to the fact that the queen mother wanted to recapitulate the family's glory at a time when much of her son's conquests were reconquered by the Sakas. What Gautamiputra gained from Nahapana, he lost to Chastana and Rudradamana. The reference to the western and eastern Ghats points to a vague claim of suzerainty over the Deccan peninsula. The success of the Sakas was responsible for the insignificance of the Satvahanas for many years before Gautamiputra who

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re-established his family's fortune. There is nothing to prove that Gautamiputra and Pulumavi ruled conjointly.

The Sakas have been referred to as Khaharata (Kshaharata).

Re :—Anupa–Vidabha–Akaravanti etc. in line 2, it may be pointed out that Asika or Rishik country lay between the Krishna and the Godavari and to the South of Asmaka. The city of Asika is on the Krishna. Asmaka was on the Godavari. Pratisthan or Paithan was the Satvahana capital. Vidarbha is modern Berar.

11. *Nasik Cave Inscription of Pulumavi* (year 22)

—It contains a number of *desi* words.

—The village assigned by Pulumavi in the 19th year for the repair of queen's cave was exchanged three years later for another one.

—Dhanyakataka was the old name of Amaravati.

—*Hala* originally means land that can be annually ploughed by one ploughman, and secondarily ploughable land dedicated to monks, gods etc. *Bhiksuhala* means the property of the monks.

—Sudisana had been granted to the Sramanas of Dhanyakataka during the temporary absence of the *Bhadrayaniyas*, but no charter was prepared recording the transfer. The difficulty was felt only when the *Bhadrayaniyas* came back.

—*Ajna* or *Ajnapti* corresponding to Dutaka was entrusted with the execution of the grant made by the charter. In these records however the word *Ajnapta* refers to an order to prepare a document.

—*Mahasvamika* may indicate a class of officials or it may also mean '*marked*'.

—With a view for the wellbeing of the inhabitants of Govardhana, Visnupala proclaims the praise of the Lord.

12. *Karle Cave Inscription of Pulumavi* (year 24)

It records a gift.

13. *Nasik Inscription of Yajna Satkarni* (year 7)

Mahasenapati and similar other official designations some time indicate feudatory chief. This refers to the custom of appointing

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military chiefs as governors of provinces.

The Kusanas ruled from Peshawar. Kaniska I's inscriptions have been found from Peshawar to Kausambi and Benaras and coins from Bengal as well. They introduced a new era known as Saka Era in A. D. 78. Kaniska divided his empire into a number of provinces :

(*i*) Eastern part with capital at Mathura (Sodasa and Ranjuvala were feudatories).

(*ii*) Extreme eastern limit with headquarters at Sarnath.

(*iii*) North-western part with capital at Taxila (Patika was his feudatory).

(*iv*) Western part including Kathiawad having Nasik as its capital.

(*v*) Malwa and Rajputana having headquarters at Ujjain.

—Feudatories were known as Ksatrapas who were under Mahaksatrapas. They used Kharosthi and they defeated the Satvahanas of Western India.

—The Sakas, Pahlavas and the Kusanas used both Kharosthi and Brahmi. Suivihar, Zeda, Ara Maniykyata, Kurram and Verdak inscriptions are in Kharosthi; Sarnath, Kausambi, Sahet-Mahet, Mathura and Lucknow inscriptions of Haviska are in Brahmi. The Saka–Pahlava inscriptions are connected with the Vikrama Era (57 B. C.).

—Ksatrapa Nahapana was defeated by Gautamiputra Satkarni who restored the Satvahana supremacy. The defeat was avenged by Rudradamana who defeated the Satvahanas and the latter were confined to Andhra.

—Ksatrapas were Buddhists and they made liberal donations. Nahapana's son-in-law, Rishabhadatta, was a follower of Brahmanism as is evident from his own inscriptions. His inscriptions speak of his philanthrophic activities.

—The Sakas, after uprooting the Greeks, captured Balkha but left it on being hard pressed by the Yeuchis. The Parthians also checked the advance of the Sakas. The Sakas, leaving Scythia, entered India through Bolan Pass and established their authority in Sindh. In India they uprooted the Indo-Greeks and

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established their authority. The second branch of the Sakas came to India via Parthia and came to be known in India as Parthians or Pahlavas. With the coming into power of Pahlava king Gondopharnes, the Sakas had a set back. One of the branches of the Sakas came to western India and became known as Saka-Ksatrapas.

The Kusana made Sakas immortal in India by establishing Saka era in A. D. 78. It was called Saka Era because it was used invariably by the Sakas and even the ancient astronomers of Ujjain used it. The Kusana rule was established upto 158 A. D.

14. *Sarnath Image Inscription of Kaniska* (year 3)

Kaniska I was the founder of an era, that is to say, his regnal year was continued by his successors for some reason (*e.g.* assumption of power by the successor during the life time of the predecessor owing to the latter's prolonged illness, infirmity or due to old age etc.)

—Vanasphara was a Ksatrapa and Kharapallan the Mahaksatrapa and they were ruling over the eastern province of Kaniska's empire. The relation between a Ksatrapa and a Mahaksatrapa was something like Yuvaraja and the Rajan ruling at the same time or from different stations. Benaras was within the empire of Kaniska.

—The four classes of Buddhists are *Bhiksu*, *Bhiksuni*, *Upasaka*, *Upasika*.

15. *Suivihar Copperplate* (year 11)

—The word 'यठि' indicates monumental pillars which are even now called लाठ. Majumdar suggests that there is a reference to a relic of Nagadatta, *that is*, the pillar contained the corporeal relics of Nagadatta.

—The month roughly corresponds to Jyestha-Asadha and seems to have been a Purnimanta.

16. *Kurram Copper Casket Inscription* (year 21=A. D. 99)

—The quotation in this inscription is said to be a saying of Buddha and is the well known *Pratitya-Samutpada* formulae

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possibly belonging to some canonical texts. Sten Konow translates it as follows—'in inter-connection with delusion the *Samskaras*; with the *Samskaras* consciousness : with consciousness name and form; with name and form the six organs; with the six organs touch; with touch sensation; with sensation thirst; with thirst gasping; with grasping life; with life birth; with birth decay, death, lamentation, suffering, dejection, despair etc.'

17. *Sahet-Mahet Buddha Image Inscription*

—The two inscriptions of Kaniska I from Sahet-Mahet and other inscriptions prove that Sravasti stood on the site of modern Sahet-Mahet.

18. *Ara Inscription of Kaniska II* (year 41)

—Kaniska II is sometimes identified with Kaniska I. Kaniska II seems to be the Kaniska whom tradition places in the second country A. D. and makes as a contemporary of Nagarjuna and others. The exact reign period of Kaniska II and his relation with Huviska yet remain to be fixed with precision.

—व्रझेष्क in line 2 may be identified with Vasiskha.

19. *Jain Image Inscription of Huviska*

—Sambhavanatha is the third Jaina *Tirthamkara* whose *lanchana* is the horse. His image is usually connected with the Yaksa Trimukha, theYaksini Sasanadevi, or Duritaridevi, the Kevala tree sala and the chowrie bearer Satyavirya.

20. *Buddha Image Inscription of Huviska*

The Mathura Stone Inscription of Huviska (year 28) relates to the monetary donations to meet the entire or partial cost of some religious or pious construction or in the form of permanent endowment.

—Accomplished (symbol). In the year 28, this meritorious rest house was given a permanent endowment by Prachinika, the son of Sarukamana, the lord of Kharasalera and Vakana. Out of the interest on the deposit, every month on the fourteenth day or

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the bright fortnight, one hundred brahmans should be entertained in the rest house. Every day at the gate of the rest house should be kept three *adhakas* of the powdered fried corn (*Sattu*), one *prastha* of Salt, one *prastha* of *chatni*, three water jars and five earthen cups. These should be given to orphans, the hungry and the thirsty. Merits arising from it will go to Devaputra Sahi Huviska, to those persons who love him and to the entire earth. The permanent endowment was deposited with two srenis (guilds) 550 *puranas* (coins) each.'

—Prachinika came to Mathura for some unknown mission.

—The *aksayanivi* was a permanent endowment which could" not be withdrawn and whose interest alone could be enjoyed.

—The *Srenis* were banking and trading corporations.

—*Purana* is ancient punchmarked coins also known as *Karsapanas*.

—*Adhaka* is usually 256 handfuls.

—*Prastha* is usually ¼ of *Adhaka*.

The text is as follows :

1. सिद्ध संवत्सरे २० ८ गुर्णिये दिवसे १ अयं पुण्यं—
2. शाला प्राचिनीकन सरुकमान-पुत्रण खरासले—
3. र-पतिन वकन-पतिना अक्षयनीविदिन्न । तुतोवृ[द्धि]—
4. तो मासानुमासं शुद्धस्य चतुदिशि पुण्य-शा[ला]—
5. यं ब्राह्मण-शतंपरिविषितव्यं । दिवसे दिव[से]
6. च पुण्यशालाये द्वार-मुले धारिये साद्यंसक्तनाआ—
7. ढ़का ३ लवणप्रस्थो १ शक्त-प्रस्थो १ हरित कलापक—
8. घटक[ा] ३ मल्लक[ा] । एतंअनाध[ा]नाकृतेन द[ातव्य]
9. वभक्षितन पिबसितनं । यचत्रपुण्येत देवपुत्रस्य
10. षाहिस्य हुविष्कस्य । येषा च देवपुत्रो प्रियः तेषामपि पुण्य
11. भवतु । सर्वायि च पृथिवीये पुण्यभवतु । अक्षयनिविदिन्ना
12. ......[र]ाक श्रेण[ि]ये पुराण-शत ५०० ५० समितकर श्रेणी—
13. [येच] पुराणशत ५०० ५० ।

Kharasalera and Vakan are possibly place names.

21. *Mathura Image Inscription of Sodasa*

– Sodasa and Sondasa were two forms of the same name like Rajula and Ranjuvla.

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—Two inscriptions of the time of Sodasa have been noticed at Mathura. In the votive tablet inscription, there is salutation to Arhat Vardhamana, the actual founder of Jainism.

—In both the inscriptions Sodasa is described as Mahaksatrapa.

—*Hemanta* indicated *Margasirsha-Pausha-Magh-Phalguna* ; the two other seasons were *Grishma* (*Chaitra-Vaisakha-Jyestha-Asadha*) and *Varsha* (*Sravan-Bhadra-Asvina-Kartika*).

—Ksatrapa is a provincial governor.

22. Takshasila Copperplate of Patika

—the great gift-lord Patika together with the upadhyaya Rohinimitra who is overseer of the works in this *Samgharama.*

—Patika appears to have been a feudatory.

—सर्वबुद्धानां—according to Buddhist conception there are many past Buddhas and one future Buddha.

—Patika is described as a *Mahadanapati.*

23. Kalwan Copperplate

—According to Marshall, the expression अजस or अयस means the 'era of Azes'. Fleet rejected this theory on the ground that there was no mention of any royal title. Sten Konow at first proposed to take it as an equivalent of Sanskrit आद्यस्य 'of the first Sravana'; there having been two in the year including the intercalary one. He also tried to show that it cannot stand for आर्यस्य in the language of Kharosthi inscriptions. He explains अयस as meaning "of Azes" *that is*, in the year so and so. Azes style (*i.e.* of the era used by Azes). The doubt about the actual meaning of अयस still persists. The style on the Takshasila copperplate of Patika संवत्सरए अठसतिमए ७८ महरयस महंतस मोगस पनेमस मसस दिवसे पंचमे) would prove that अयस also refers to a king but he is not called a महरय and महंत.'

24. Nasik Cave Inscription of the time of Nahapana

—Nahapana in one of his inscriptions is known as Ksatrapa and in another as Mahaksatrapa.

—There is a difference of opinion regarding the date or reckoning of the dates of Nahapana among the scholars. Some

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scholars believe that Nahapana's records are dated in the Vikrama era but D. C. Sircar suggests that they are dated in the Saka era. This is proved by the resemblance of their characters with the ANDAU records and the palaeography and internal evidence of the inscriptions of Gautamiputra Satkarni and Pulumavi. Inscriptions and coins prove the contemporaneity of Satkarni with Nahapana and Ushavadata and Ptolemy suggest contemporaneity with Pulumavi and Chastana, grandfather of Rudradamana. The earlier members of the houses of Nahapana and Chastana were probably feudatories of the Kusanas but the later members retained their feudatory title even after they had assumed independence.

—The record appears to have been engraved on the cave wall from a grant inscribed on plates of copper or cloth.

RISHABHADATTA OR USHAVADATA

The Son-in-Law of Nahapana, Dinika's son, charitable Rishabhadatta, gave as alms 3000 cows, established a tirtha at Barnasa, gave sixteen villages to gods, brahmanas, fed annually one hundred thousand brahmans, gave quadrangular rest houses at Bharukachcha, Dasapur, Govardhana, Sorparaga, made gardens, tanks and drinking fountains, established ferries at a number of places, erected rest houses on both banks of the rivers, gave one thousand as the price of thirty two cocoanut trees for the benefit of Charak Congregations. A field was bought and from that the community of monks will obtain their provisions.

(*i*) Ushavadata or Rishabhadatta gave money to build the flight of steps leading to the bathing place of Barnasa.

(*ii*) Cocoanut trees are valuable property not only on account of their fruit but on account of the palm wine which is drawn from them.

(*iii*) The object of the gift seems to have been to distribute annually the income accruing from the trees to the Charaka Congregation at four places—it is difficult to say what these congregatioos were. The recipients may have been either students or assemblies of brahmans.

—granted a village to the community of ascetics from four

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quarters.

—he calls himself a Saka and the inscription is dated in the year 42.

—The *Tirthas* mentioned were all in western India within the dominion of Nahapana.

—gave perpetual endowment for the community. These *Karsapnas* were deposited with the mercantile communities dwelling in Govardhana, with one guild of weavers 2000 at an interest of 100 *Karsapnas*, with one another guild of weavers 1000 at an interest of 75 *Karsapnas*. Out of 2000 which have been invested at an interest of 100 *Karsapnas*, a piece of twelve as expense for cloth shall be paid to each of twenty monks keeping the *Vasso* in the donated cave.

The number of mixed eulogies is legion. Every possible occasion for writing a permanent document was used for immortalising the glories of the contemporary rulers and their ancestors. Every official record and almost every private record of the same types contained the eulogy of the reigning sovereign. The most important specimens of mixed eulogy are found in the Nasik Cave Inscriptions of Ushavadata (*EI*–VIII 78 ff), Junagadha Inscription of Rudradamana, Nasik Cave Inscription of Gautami Balasri, Nagarjunikondai Inscription of Virapurusadatta (*EI*–XX 16, 19 ff), Mehrauli Pillar Inscription of Chandra (*CII*–III No. 32), Mandasore Stone Inscription (*Ibid.*, Nos. 18, 14, 33), Haraha Inscription of Isanavarmana (*EI*–XIV 115), Aihole Inscription (*Ibid.*, VI 1) *etc.*

—There are many interesting features of the inscriptions of Ushavadata and these throw substantial light on the contemporary monetary conditions. The rate of monthly interest being one per cent, the sum of 2000 *Karsapanas* would bring twenty *Karsapanas* per month and two hundred and forty *Karsapanas* per year. Each monk will get twelve *Karsapanas* for cloth money. The rate of interest was high—Brahmana had to pay 2%, Ksatriya 3%, Vaisya 4% and Sudra 5%. Nahapanas *Karsapana* or silver coins weighed 36 grains.

—*Kusanamula* (कुशणमूल) indicated expenses of outside life.

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Bhandarkar suggested that it indicated the silver coins of Nahapana and 90 Karsapanas were equal to eighty Kusanas. This view of Bhandarkar is not universally accepted.

—*Nikaya* is corporation.

—Weavers' guilds were like modern banking and trading corporations.

—the gifts referred in one of the inscriptions are highly recommended in the *Padmapurana* (*Brahmakanda*—Chapter 24).

—Govardhana was the name of both a city and the district round it.

—Trirasmi was the name of the hills in which the caves are found.

—Charaka—primarily denotes 'a wandering student' in the *Upanishadas* and *Brahmanas*. It denotes the members of a School of the Black Yajurveda, whose practises are referred to with disapproval.

25. *Karle Cave Inscription of the time of Nahapana*

—It records a gift of the son-in-law of Nahapana.

26. *Junnar Cave Inscription of the time of Nahapana*

—It records a gift.

—Nahapana is described as a *Mahaksatrapa*.

—सामि (is *Svami*) is the Sanskrit rendering of a Saka word meaning '*Lord*'.

27. *Andau Inscription of Chastana--Rudradamana* (Saka 52—A.D. 130)

The year refers to the reign of both Chastana and Rudradamana, when Chastana was styled Mahakstrapa and Rudradamana as Ksatrapa. They ruled at the same like Maharaja and Yuvaraja. Chastana and Rudradamana recovered much of the territories that Nahapana lost to Gautamiputra even during the latter's life time. The Sakas were in course of time Indianised and were attracted towards brahmanism and made liberal gifts.

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Banerji translated the beginning of these records as 'In the year 52, on the second day of dark Phalguna, Va 2 (during the reign of the king) Rudradamana, son of Jayadamana, (the grandson) of King Chastana, son of Ysamotika.' The Saka era took its name from its constant use by this Saka family for a long time.

—The *Yastis*, in these records, were raised by Madana in memory of his sister, brother and wife. The fourth was raised by Trestadatta in memory of his son. The persons in whose honour the *Yastis* were raised were apparently dead.

28. Junagadh Rock Inscription of Rudradamana (Year Saka 72—A.D. 150)

It is incised on the western side of the famous rock which also contains the edicts of Asoka and an inscription of Skandagupta. It came to light in A.D. 1832 (*JASB*–1832, p. 338) and has since been studied by a number of scholars. Its immediate object is to record the rebuilding of the lake Sudarsana in the reign of Mahaksatrapa Rudradamana and in that sense it is a non-sectarian one. It is highly overlaid with eulogistic and commemorative elements.

The main contents of the text are as follows—The lake Sudarsana, situated at a short distance, from Girinagar, was originally constructed under the orders of Chandragupta Maurya by his provincial governor Vaisya Pushyagupta and was completed under the orders of Asoka by his governor Yavana King Tusashpa. But it was destroyed by the floods of the various streams on the first of dark half of Margasirsa in the seventy second year of Rudradamana, son of Jayadamana and son's son of *Swami* Chastana and who was a very great king being lord of eastern and western Akaravanti, the Anupa country, Anarta, Saurastra, Svabhra, Maru, Kachcha, Sindhu, Sauvira, Kukura, Aparanta, Nishada, and other territories gained by his own valour, and had destroyed the Yaudheyas and had completely vanquished Satkarni, the lord of Daksinapatha and who was also a kind, learned and accomplished man. The repair work was carried out through the Viceroy of Anarta and Saurastra named Suvisakha, the son of Kulaipa, a

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Pahlava, spending a large amount of money from his own treasury and without resorting to oppressive taxes and forced labour. The new dam was three times as strong in breadth, length and height as the destroyed one and the lake was provided with conduits, drains and means to guard against waste water.

—It appears that Rudradamana had access to some records regarding the origin of the lake.

—*Janapada* (Lines 10–11) may also be treated as one word meaning mankind. But the meaning here seems to be 'who grants life to people repairing to him of their own accord and protection to those prostrating themselves before his feet.'

—The inscription is of great historical importance as we learn that both Chandragupta and Asoka were particular in undertaking irrigational projects in Kathiawad region, further it throws light on the provincial administration under the Mauryas. It also gives us a record of the conquests of Rudradamana. His kingdom comprised the territory from Bhilsa in the east to Sindhu in the west and from Abu in the north and Konkana in the south including the Peninsula of Kuchcha and Kathiawad. Rudradamana fought against the Yaudheyas and Satkarni. Satkarni was the son-in-law of Rudradamana and that relationship did not stand in the way of the Saka chief in his campaign against the Satvahanas.

The inscription is equally important from literary and poetical point of view. The inscription is in Sanskrit prose though its author is not known. It is written in a *Kavya* style and possesses the characteristics of *Vaidarbhiriti* as propounded by Dandina in his *Kavyadarsa*. Once in the description of the king the author goes to the extreme of having a compound word which comprises seventeen words with forty letters. It is the product of preliminary stage of the Sanskrit prose *Kavya* and heralds the beginning of the Sanskrit court poetry. It points to the author's acquaintance with the science of poetics. Prakrit influence is also discernible. The compounds are easy and plain to understand.

Greater part of the text is devoted to the actual restoration of the lake. It is full of eulogistic description and is a record of the exploits of Rudradamana. A vivid and striking account is given of

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the storm. The author succeeds quite well in individual description. It appears that in the second century A.D. the Kavya literature had been developed to such an extent that even a foreign Satrap could not escape its influence. It marks the transition from simple epic style to that of ornate Kavya. The style and diction influenced the later writers including Harisena and Vatsabhatti.

29. Nagarjunikondai Inscription of Virapurusadatta (year 6)

—Buhler suggested that *Purusadatta* is the king's name and *Vira* is only an epithet. Here the epithet seems to form a part of the name.

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3

GUPTA INSCRIPTIONS
(Including Late Guptas, Huna and Harsha)

The Gupta inscriptions deal with every aspect of Gupta history—wars, extent of empire, social and economic condition, religious life and contemporary events etc. Sanskrit replaced Prakrit and was made the official language. The main and prevalent script was Kutila. Scholars of the eminence of Harisena, Virasena, Vasula, Ravisanti, Vatsabhatti etc. were composers of inscriptions. They were all influenced by *Vaidarbhiriti*. The Bihar Pillar inscription of the time of Skandagupta gives the genealogy of the Guptas.

Inscriptions are the principal sources for the study of the history of this epoch. The Gupta inscriptions enable us to visualise the nature of cultural outbursts in the time of the Imperial Guptas and also the socio-political system and religious atmosphere. It is evident from the inscriptions that Imperial Gupta command was obeyed from Bay of Bengal to the Arabian sea. The age produced capable military leaders, administrators, reformers, writers and masters of sophisticated art and architecture. Instances of religious toleration are also there.

The Gupta inscriptions are written in Sanskrit and most of them are made up of excellent *Kavya* elements. These are valuable both from literary and historical point of view. These constitute

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an important branch of literature which goes a long way in supplementing our knowledge about Indian culture. The Gupta records show that both Pataliputra and Ujjain continued to be the capital of the Guptas. Basarh seals throw a flood of light on the local and fiscal administration. Corporate activity seems to have been the outstanding feature of social, economic and political life.

1. *Allahabad Pillar Inscription of Samudragupta*

This inscription was first published in 1834 (*JASB*–III, p. 118 ff). It is engraved on a round monolithic sandstone column thirty five feet in height and is at present kept inside the Allahabad fort. The column also contains an edict of Asoka. The record was engraved late in king's life but before his performance of the Asvamedha.

It records an account of Samudragupta, son of Chandragupta by his Lichchavi wife Kumardevi, grandson of Ghatotchaka and the great grandson of Gupta. He was a man of learning, fine arts and a patron of learned men. He was selected by his father to succeed him to the throne of Pushpapura, *that is*, Pataliputra. His conquests are enumerated in the prose portion. He uprooted many kings of Aryavarta including Rudradeva, Matila, Nagadatta, Chandravarmana, Ganapatinaga, Nagsena, Achyuta, Nandi and Balavarmana; conquered all the forest kings, defeated but re-instated as tributaries the kings of Southern India like Mahendra of Kosala, Vyaghraraja of the great forest, Mantraraj of Korala, Mahendra of Pishtapur, Swamidatta of Girikottur, Damana of Errandapalla, Visnugopa of Kanchi, Nilraja of Avamukta, Hastivarmana of Vengi, Ugrasena of Palakka, Kubera of Devarastra, and Dhananjay of Kausthalpur; and made to pay homage by the frontier kings of Samtata, Davaka, Kamrupa, Nepal, Katripur, and the clans of Malavas, Arjunayanas, Yaudheyas, Madrakas, Abhiras, Prarjunas, Sankanikas, Kakas, Kharaparikas, and the nations of Daivaputra, Sahi, Sahanusahi, Sakas, Murundas, and the Simhalas of the Island. The inscription extols the wide conquests and merits of Samudragupta. All these facts

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establish that he extended his dominions over a vast territory.

It was composed by Harisena, the minister of Peace and War, the counsellor of the Prince and the General who was the son of General Dhruvabhuti. It was executed by General Tilabhattaka, the Mahadandanayaka.

From historical point of view, it is a unique record among Indian annals in its wealth of details. It gives a clear picture of the geographical divisions of India and an idea of the conquests of Samudragupta. Though all kings and countries are yet to be satisfactorily identified, it enables us to form a complete idea of the extent of his empire and the range of his alliances. Samudragupta was unknown until the discovery of this record. He was not only a great warrior but also a great poet and patron of poets and a man of high accomplishments.

He first turned his arms against the powers nearest him and thoroughly subjugated the kings of Aryavarta before proceeding to conquer kings of South India, though Harisena has mentioned the latter before the former. Harisena classifies his campaign geographically and also according to the degree of success he got in them under the following five heads --

(*i*) as directed against the kings of Aryavarta (nine of whom are named) who were forcibly rooted up and whose territories were incorporated in his empire.

(*ii*) kings of Daksinapatha (seven of whom are named) were vanquished but re-instated by him.

(*iii*) the chiefs of the wild tribes reduced to subjection are not specifically mentioned.

(*iv*) the rulers of five frontier kingdoms and of nine republics were made feudatories.

(*v*) the rulers of four foreign nations who were independent and with whom he entered into diplomatic relations.

People rendered various kinds of services and their services consisted of :

(*i*) offering their own persons for the personal service to the emperor.

(*ii*) gifts of maidens.

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(*iii*) presents.

(*iv*) application of charters endowed with the Imperial Garuda Seal for the possessions of one's own territory.

These services were gesture of friendship on the part of overseas rulers to a neighbouring *Samrat*. The Hindu Colonies of the Far East have been indirectly referred to here (V. 24).

On the basis of this inscription it can be asserted that the empire under his direct control extended from Hoogly to Jamuna and Chambal on the West, and from the foot of the Himalayas to the Narmada on the South. Others were attached to the empire by bonds of subordinate alliance and the Southern states acknowledged his irresistible might. The inscription must have been engraved after he returned from his conquests. It testifies to the various aspects of his character and personality.

From literary and poetical point of view, the inscription is equally important. Harisena claims that the *Prasasti* is to be regarded as a *Kavya*. It can be distinctly marked as a fine piece and specimen of *Kavya* literature. Probably it was the source of inspiration for Bana. There is not a word which is unnecessary. He does not pay much attention to *alamkara*. His *prasasti* deserves laudation. His poetic imagery spreads over the whole of *prasasti*. The language is simple. He avoids compounds of extra-ordinary length but in prose portion compounds are used. Keith considers verse four as a rare example of the most perfect effect of the Indian miniature word pictures.

It is a piece of poetry, a veritable *kavya* and a valuable record of early Sanskrit poetry. It belongs to a variety of the *Champu* (a mixture of prose and verse). It reveals Harisena as a great poet who excelled the contemporary writers of *Prasasti*. He also seems to be a follower of *Vaidarbhiriti*. *Anuprasa*, *Slesa*, *Rupaka* and *Upama* have also been used. He uses *Sragdhara*, *Mandakranta*, *Prthvi* and other metres and regarded *Slesa* as a poetic embellishment. In the verse portion we have the exceedingly favourite allegory of the fight between the Muse and the goddess of wealth which condemns the poet and the learned to poverty and makes the rich incapable of service to wisdom and art.

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Samudragupta is celebrated as a king who resembles Dhanada, Varuna, Indra, Antaka, and who puts to shame the preceptor of gods by his sharp and subtle understanding and Tumburu, Narada and others by his lovely performance of music. He is represented as a lute player on his coins.

It is a distinguishing inscription of the Gupta period. It sets a model for the subsequent pure euologies of the great rulers of ancient India. It contains the epithet (*Viruda*) of the King (*Parakramanka*). Following types of conquests are mentioned—

(*i*) *Dharmavijayi* (Subjugationist)—the conquest of Daksinapatha.

(*ii*) *Asuravijayi* (Annexationist).

(*iii*) Subjugation of forest region, N.E. frontier, republican peoples towards South West.

(*iv*) reinstation of fallen dynasties.

(*v*) Subordinate alliance of the Sakas and others.

(*vi*) Subordinate alliance with the people of Ceylon.

Harisena held prestigious offices under Samudragupta. Samudragupta gathered at his court literary masters by whose judgements he was able to check those compositions which were against the spirit of true poetry. He himself composed poems and was a *Kaviraja* (king of poets).

2. *Eran Stone Pillar Inscription of the time of Samudragupta*

It is a *prasasti* in *Vasantatilaka* metre for the erection of a pillar in Airikin (Eran). Samudragupta has been compared to Dhanada (Kubera) and Antaka (Yama) respectively to pleasure and anger. He was honoured by the father with the title of *Raja* conferred on him through proper ceremonies. His father had great satisfaction on account of his son's devotion; correct judgement and valour. Samudragupta's valour was irresistible. His wife was *Datta* (Devi). This inscription enlightens us about some personal affairs of Samudragupta. The style is the same as *Vaidarbhiriti*.

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3. *Nalanda Inscription of Samudragupta*

The Nalanda and Gaya copper plates of Samudragupta are *mutatis mutandis* identical and it is likely that both of them were copied from some genuine Gupta grants. Fleet has pointed out that the grant cannot be regarded as genuine on the following grounds :

(*i*) in the genealogical portion the adjective of the king is in nominative, which shows that the drafter of this inscription was copying this portion from some grant of one of the successors of Samudragupta.

(*ii*) some of the letters are antique, while others are modern.

If the plate be regarded as genuine it is puzzling why the secretariat of Samudragupta should have committed such a silly error in giving the genealogy of its master. They are full of mistakes.

D. C. Sircar holds the view that the record is certainly spurious. It was forged sometimes about the sixth-seventh century. The application of the title '*Paramabhaghwat*' by Samudragupta in the Nalanda and Gaya plates proves that they were forged by persons whose model was a record of a successor of this Gupta king. Samudragupta, himself, never assumed the title of *Paramabhaghwat*.

4. *Mathura Pillar Inscription of Chandragupta II*

It helps us in determining the date of Chandragupta II's accession (A. D. 375). This is the first Gupta inscription which records any date and that it mentions the earliest date of the Gupta era (*i.e.*, Gupta Era 61=380 A.D. The first year of the Gupta era ran from March 26, 320 A.D. to March 13, 321 A.D.).

The inscription is in prose. It testifies to an offshoot of Saivism, the sect of Maheshwaras flourishing at Mathura under the teacher named Uditacharya preceded by Kapilavimala and Upamitavimala. Uditacharya is described as being tenth in descent from Bhagvat Kusika and fourth from Parasara. For propagating the glory of his teachers, Uditacharya installed two images—*lingas*

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along with the statues of teachers. The record speaks of great devotion of the disciple to his teachers.

It aims at drawing attention of those who belonged to the sect of Maheshwaras that they should look after it as their own property. It furnishes us with an idea of religious toleration during the Gupta period. Though the Guptas were themselves Vaisnavas, they were equally tolerant to other sects. Saivism, with its several sects, was in an elevated position during the Gupta period. The influence of Prakrit on Sanskrit is seen. The language is simple and Arya metre has been used. In merit, it is inferior to the Allahabad Pillar inscription.

5. *Udayagiri Cave Inscriptions of Chandragupta II*

It is a small inscription in prose and is dated in the Gupta Era 82. It records a religious gift by a chief of Sanakanika tribe who served Chandragupta as his Lord. He was the son of Visnudasa and grandson of Chagalaga. The chief must have been one of the Governors incharge of parts of eastern Malwa conquered by Samudragupta and visited by Chandragupta as the place of preparations for his expedition towards the south. The inscription is Vaisnavite in character and the cave also appears to have belonged to a Vaisnava. It has nothing of literary merit.

Another Udayagiri cave inscription of Chandragupta II is of a saivite character and depicts Chandragupta II as a *Digvijayina.* He is said to have brought the earth where **all other kings were** reduced to the humiliated state of slavery.

It records that Virasena, otherwise called Saba, belonging to the Kautsa gotra, who was well versed in Logic and Philosophy, accompanied the king (Chandragupta II) to Udayagiri, and caused to excavate the cave to be used as the residence of Lord Sambhu.

Virasen Saba is said to be a poet and he hailed from Patliputra. By hereditary right he became a minister of peace and war of Chandragupta II. This inscription points to the hereditary succession of the ministers of the Gupta kings, but it was obviously not the regular practice.

This inscription has some literary merit. Sun and Chandra-

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gupta II have been compared with each other and here we get an instance of *Slesa.* The language is simple Sanskrit and the style is *Vaidarbhi.*

6. *Sanchi Inscription of Chandragupta II* (G.E. 93)

It is a Buddhist inscription and records the grant of a village or an allotment of land called Iswaravasaka and cash endowment of twenty five *dinaras* to the community of Buddhist monks called *Aryasamgha* by Amrakaraddava, son of Undana. Here Chandragupta II is also known by the name of Devaraja. Amrakaraddava hailed from Sakulidesa and was one of the respectable ministers of Chandragupta II. Due to the favour of the king, he could lead a comfortable life. He was very loyal to the king. He acquired reputation because of his victory in many a battle. The *Aryasamgha* belonged to the great vihara at *Kakanadabota* (Sanchi).

Chandragupta's minister Amrakaraddava shows his deep reverence for Buddhist religion and that is an ample proof of the religious traits and toleration of the Guptas. His ministers were Vaisnava, Saiva and Buddhists.

The *Aryasamgha* also undertook banking operations. His donation was intended for permanent deposit with the community, of the interest accrued from the money, half was meant for feeding daily five *bhiksus* and for burning a lamp, the other half of the interest, which probably belonged to Amrakaraddava himself; was also directed to be used for the same purpose. A similar transaction is also seen in the *Gadhwa Stone Inscription* of Chandragupta II (Fleet No. 7).

The inscription is well known for its lucidity of style and instances of metaphor and alliteration. It is also composed in the Vaidarbhi style.

Here we have a reference to *Panchamandali* (in line 6). It was something like the modern *Panchayat*. It is likely that half of the money and the price of the *Vasaka* (house site) was paid by Amrakaraddava and the other half by his friends.

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7. *Mehrauli Pillar Inscription of Chandra*

This is an undated inscription of Vaisnavite character—its object being to record the creation of a pillar which is called a *Dhawaja* of the god, *Visnu*, on a hill called Visnupada near Beas by the king. The Pillar would appear to have been erected originally as a standard to support an image of Garuda in front of a temple of Visnu. It is an interesting feature as affording evidence of the capacity of the early Indian metallurgists in the fourth century A.D. to weld malleable iron on so ambitious a scale. It was first published in 1834. It was originally located on a hill near the Beas and brought to its present place by a ruler of Delhi. It stands near Kutub Minar.

It is composed in *Sardulavikridita* metre and is in three verses. Verse two refers to the four limits of the territory claimed to have been traversed by 'Chandra'. The identification 'Chandra' is one of the most disputed problems of the Gupta history though he has been identified with Chandragupta II and has been accepted as such by scholars. The facts of the Inscription are :

(*i*) the name of the King was Chandra.

(*ii*) he went on a *Digvijya*.

(*iii*) he was lord of an empire.

(*iv*) Delhi regions formed a part of his kingdom.

(*v*) that he was a Vaisnava.

Chandra's achievements are enumerated in the following manner :

(*i*) he turned down a league of enemies united against him and conquered Vanga.

(*ii*) after having crossed in warfare the seven mouths of the river Sindhu he conquered the Vahlikas.

(*iii*) extended his prowess as far as Southern Oceans.

On the basis of these achievements it is apparent that the extent of his empire in the East was upto Vanga, in the south, the Southern most limit was the Ocean, in the West upto Sindhu and the Northern limit was Vahlika country.

According to D.C. Sircar it is a *prasasti* which may have germs

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of truth but is conventional and may not be entirely historical. According to Fleet, it is a posthumus record of the conquest of the King. D.C. Sircar holds that the pillar was erected by Chandragupta II about the end of his life but the record was engraved by Kumargupta I.

The Verses are instances of true ornate poetry and all of them convey wide meaning. The *atiśayokti* and the *rupaka* are simultaneously nurtured. The poet says that King Chandra has a facial charm like the beauty of the full moon. It reveals poet's mature poetic imagination. It is a genuine literary creation and marks the creative period of ornate poetry. The poet possibly belonged to the Vidarbha School.

There are three sets of opinion regarding the identification of this King :

(*i*) he is identified with Chandragupta I or Chandragupta Maurya.

(*ii*) he is identified with Chandra Varmana of the *Susunia Rock Inscription* or also with Naga Chandramsa of Malwa.

(*iii*) he is identified with Chandragupta II.

—The record must be assigned to the 5th century A.D.

8. The Bhilsad Pillar Inscription of Kumargupta I (G.E. 96)

This is the earliest record of Kumargupta I and it contains a full geneological list of the Guptas.

It testifies to the making of Kartikeya in Kumargupta's time and also mentions a temple of Svami Mahasena (Kartikeya). The temple had gateway, rest house, alms house, farm and worthseeing lofty pillars. The record gives a description of the architectural excellence of the temple. It is in prose and concludes with two verses.

9. Dhanaida Copperplate Inscription of the time of Kumargupta I

—It records a land grant. It is a sale deed and not a record of free gift. It gives an account of the state land being sold at a reduced rate to a brahmana who purchases it with some religious motive.

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10. Karamdanda Inscription of the time of Kumargupta I
(G.E. 117=436–37 A.D.)

It marks a victorious achievement of the King. This inscription is remarkable from social as well as religious point of view. It is a Saiva inscription composed in prose. It begins with an invocation to Mahadeva.

Prithvisena, son of Sikharasvamina, was the *Kumaramatya* of Kumargupta and later on became *Mahabaladhikrita*. He made a gift with suitable religious offerings for the worship of *Prithviswar* Mahadeva. The donees were brahmanas from Ayodhya belonging to various *gotras* and *charans*.

11–12. Damodarpur Copperplate Inscriptions of the time of Kumargupta I

These two inscriptions are of great importance for they contain concrete details relating to land transaction and they throw considerable light on village administration. These supply us with interesting details about the local administration. Pundravardhana was one of the provinces of the Gupta empire and Kotivarsa was one of the districts.

The lands, under reference, are untilled, unreclaimed and unsettled property.

Provincial Viceroy Chiratadatta was incharge of the province under Kumargupta. He is described as *Uparika*. *Kumaramatya* Vetravarmana was appointed by him and he was administering the local government in the district of Kotivarsa in the company of Dhritipala. It shows that the *Uparika* had the power to appoint a *Kumaramatya*. The district administrator was helped or assisted by an advisory board consisting of four non-officials, *that is*, the *Nagarasetha*, the chief merchant (Dhritipala), *Sarthavaha* or the chief caravan trader (Bandhumitra), *Prathamakulika*, the chief artisan (Dhritimitra) and the *Prathamakayastha*, the chief scribe (Sambapala) and a certain brahmana, Karapatika. All these point to the association of popular representatives with the district as well as town and village administration. It has been suggested

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that the governor was helped by a municipal or district board of four members.

The Grant records record-keepers like Rsidatta, Jayanandina, and Bibhadatta.

The second plate records the sale of land by the government to a brahmana for proper institution of the five daily sacrifices. He was also endowed with the right of using the canals excavated for watering the field. The sale was on the basis of *Nividharma*.

13. *Mankuwar Inscription of Kumargupta I*

—It gives us the date in the Gupta Era 129=448 A. D.

—The script is the so-called Eastern Gupta Character.

14. *Mandasor Prasasti of Kumargupta I and Bandhuvarman*

It is an example of highly developed epigraphical poetry. The inscription is in forty four verses and the name of the poet is Vatsabhatti. It speaks of the popularity of solar worship. It describes how a guild of expert silk-weavers immigrated from the district of Lata and settled at the city, Dasapur, (modern Mandasor) where the weavers took up various occupations.

The City of Dasapur is described as being embraced by two charming rivers having smarting rolling waves and decorated with a series of storeyed mansions like the row of aerial chariots. The houses were also decorated with paintings and sounded with musical notes. The houses were white coloured and of considerable height.

The silk weavers built a temple of Sun with broad and lofty spires.

The Inscription gives a vivid account of the prosperity of Western India (Lata) and of Dasapur.

It also throws light on the extent of Kumargupta's empire—Sumeru and Kailash formed the Northern boundary, Vindhya forests southern, the seas were the boundaries of the other two sides.

It is a sectarian inscription and is one of the most developed forms of dedicative type. The first three invocatory

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stanzas are in salutation to the Sun God. The description of Dasapur is marvellous in respect of its lakes, gardens, houses and inhabitants. The town was the crest jewel of the world and was inhabited by persons belonging to various professions. Here is the eulogy of the members of the guilds of Weavers. It refers to various other things including the realisation of the transitoriness of the world and its manifold possessions. There is also a reference to the ruling king Kumargupta. The description of the season at the time of the construction of the Sun temple is also marvellous. It further refers to the consecration of the temple through various ceremonies, the delapidation of the one portion of the temple, restoration of the temple, description of season and the beautification of the town on account of the temple.

Here we come across the Malava era with all its details. The era which became connected with the name of Vikramaditya about the 8th century A.D. was earlier known as *Krita* era or the era of the Malavas or the Malava kings. Certain traditions refer to the foreign origin of this era. That this era and the earlier Scytho-Parthian era are identical is suggested by the date (year 103) of the *Takti-Bahi Inscription* of the Parthian King Gondopharnes who was a contemporary of St. Thomas and lived in the first century A.D.

Lata was the country to the west of West Malava and Navasarika (Nausari) was one of its chief cities. The Silk Weavers of the Lata country, after settling at Dasapur, adopted different professions such as that of an archer, a story-teller, an exponent of religious problems, an astrologer, a warrior, and an ascetic. This shows the looseness of the bond of caste-restrictions at least in Western India about the time of this record.

—There is difference of opinion regarding the date and other events in verse 36. Here the period of about thirty six years has been mentioned as a long time. Fleet translates—'under other kings, part of the temple fell in disrepair'. The language, however, seems to support Dr. Dasrath Sharma who translates it as 'a part of this building was destroyed or damaged by other kings' and thinks of the occupation of Central India by the Hunas

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(*IC*=III 379 ff; IV 262 ff.). In that case Bandhuvarman died long before A.D. 473. But the passage may refer to an attack on Dasapur by hostile kings (long after A.D. 436) and not to the permanent occupation of the kingdom by then. If this interpretation be accepted, the Malava king was alive in A.D. 473. But the name of the reigning over lord of the Malava king is not mentioned. This may refer to the fact that about A.D. 473 a struggle for the Gupta imperial throne was going on and the author avoided the mention of the name of the reigning Gupta emperor owing to the confusion caused by it.

Vatsabhatti is the author of the remarkable epigraph. From literary point of view, it is second only to the Allahabad Pillar Inscription. It is completely in verse and is a poetic masterpiece. Vatsabhatti says that this inscription is composed by the order of the guild. It is an example of developed stage of Sanskrit artificial poetry. The poet seems to have utilised and imitated Kalidas. It is a bright star in the galaxy of Sanskrit Inscriptions. Various metres have been used here.

15. *Junagadh Inscription of Skandagupta*

This inscription is engraved on the large granite which also contains the fourteen rock edicts of Asoka and inscription of Rudradaman. It was first published in 1838. It is non-sectarian and records the restoration of the embankment of Sudarsan lake by Chakrapalita. It is eulogistic and commemorative in character. It opens with an invocation to Visnu and in that sense it may be called a Vaisnava record. The kingly qualities of Skandgupta are nicely narrated. The *Mlechas* of this inscription indicate the hordes of the Hunas.

If also deals with the administrative system in the time of Skandgupta. He set about organising the empire by appointing governors in all the provinces. He appointed Parnadatta as the governor of Saurasthra but before his appointment he had gone on deliberating for many a day and night. Parnadatta chose Chakrapalita as the protector of the city of Girinagar. Six verses deal with Chakrapalita's municipal administration and these may

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be singled out as essential administrative characteristics that make a proficient and successful administrator of a city, *for example*, patience, lordship, modesty, good behaviour, heroism without too great an estimation of prowess, eloquence, self-control, liberality, high-spiritedness, civility, the acquittance of debts and obligations, freedom of empty handedness, etc. Chakrapalita tried to retain his bright image among his subjects and to infuse fresh strength and confidence in the mind of the people of the city. His competence was put to test when during the rains the lake Sudarsana suddenly burst.

First part deals with the restoration of Sudarsana lake. Chakrapalita reconstructed the breach and built the embankment in a new way within an incredibly short period of only two months.

The second part records the construction of the temple of God Visnu by Chakrapalita who was a devout Vaisnava.

This record favours to delineate the subtle characteristics of human mind. There are fine alliterations and the Vaidarbhi Style has been followed.

It also gives us an idea of the provincial administration under the Guptas. The emperor appointed the Viceroys and the latter appointed local officials.

Several metres have been used here.

The history of Sudarsan lake speaks eloquently of the beneficient activities of the rulers of ancient India. The lake was made exclusively to help cultivation in the Junagadh region.

16. Indore Copperplate of Skandagupta

It is dated in Gupta Era 146 (=A.D. 466).

—The traditional *Antarvedi* is the country that lies between the Ganges and the Jamuna and between Prayag and Haridwar. The modern district of Bulandshahr is indicative of old *Antarvedi.*

—Indrapur is modern Indore.

From this inscription, it is evident that the Kshatriyas adopted the conventional profession of the Vaisyas.

—An endowment was made, of which the income was to be applied to the maintenance of a lamp for Sun God.

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—Jivanta was the president of the Oilmen's guild.

This gift of a Brahmana's endowment of the temple of the Sun is the perpetual property of the guild of Oilmen of which Jivanta is the head, residing at the town of Indrapur, as long as it continues in complete unity, even in moving away from this settlement. But there should be given daily by this guild for the same time as the Moon and the Sun endure two *Palas* of Oil by weight or in figures 2, uninterrupted in use and continuing without any diminution from the original value.

17. Bhitari Pillar Inscription of Skandagupta

It gives us valuable information in respect of the reign of Skandagupta though otherwise it is also remarkable for its poetic value. It depicts Skandagupta's character as a Crown prince and also as a king. His genealogy is narrated. Samudragupta is described as exterminator of hostile kings and restorer of Asvamedha sacrifice. It shows that Skandagupta succeeded his father for he was the most worthy of all the princes. As a crown prince he was the most prominent hero in the lineage of the Guptas and he subdued and executed his enemies. He restored the glory of the Gupta family and conquered the Pushyamitras. His heroic energy and military genius saved the country from foreign enemies and internal troubles. His battle was so tremendous that he had to spend a whole night on the bare ground. Verse six shows that before he actually siezed the royal power, the throne was probably captured by one of his rivals and Skandagupta was successful in retaliating upon him (probably his own half-brother Purugupta). He extended the limits of his empire and showed generosity to the kings in distress. The most notable event of his reign was his war with the Ḥunas.

It records the installation of the image of Visnu for the sake of religious merit to Kumargupta. Like his predecessor, Skandagupta was also a devout Vaisnava. From the text it is evident that he was modest owing to his knowledge of the objects of senses. He passed sometime in utter distress. In verse six it appears that some maternal uncle of Skandagupta actually fought against him

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in support of his rival and that his mother (Devaki), possibly not the chief queen of his father, had to experience difficulties for some time.

18. The Bihar Pillar Inscription of Skandagupta

—It is a broken inscription. Part II is better preserved.

—In verse 9 there is a reference to divine mother. The divine mothers were originally seven and then eight in number :

—ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा ।
माहेन्द्री चैव वाराही चामुण्डा सप्तमातरः ।।
× ×
कौमारी चैव चामुण्डा चर्च्चिकेत्यष्टमातरः ।।

After sometime the number was raised to nine or sixteen. In the records of the Kadamba and Chalukya dynasties, the Mothers are mentioned with Swami Mahasena.

The second part looks like the copy of a charter of which lines 14–23 represent the seal. *Bhadraryaka* in line 32 is probably the same as *Bhadrarya* of lines 8 and 11. It appears to be the name of a goddess probably Parvati or Arya. Bhadra is the name of Siva. This part belongs to the Saiva form of worship in its Sakta or tantric development. The record gives the names of several officers. Skandagupta seems to have greatly endeared himself to the people of Magadha. It represents him as the occupant of the Imperial Gupta throne immediately after Kumargupta.

The Bihar and Bhitari inscriptions represent Samudragupta to have performed the Asvamedha in right royal epic fashion. The Bihar inscription speaks of the erection of a Yupa in line ten. It records certain shares in the village of Skandaguptavata and in another *agrahara*, the name of which is lost. It records the fact that a village was named after the sovereign.

19. Sarnath Image Inscription of Kumargupta II
(Gupta Era 154=A.D. 473)

—There is a wide divergence of opinion regarding the identification of this king—Kumargupta II. Some regard this Kumargupta as a different king, the successor of Skandagupta and

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predecessor of Buddhagupta. Some scholars further suggest that Puragupta, Narasimhagupta and Kumargupta represent a rival line ruling side by side with the line represented by Skandagupta and Buddhagupta. It is also suggested that the Damodarpur grant (of G.E. 224—A.D. 543) belongs to Kumargupta III of the seal and that his grandfather Puragupta succeeded Buddhagupta as the supreme ruler after A.D. 495. In that case Puragupta must have been very young at the time of his father's death. There is a great deal of confusion yet regarding the reigns of Puragupta, Narasimhagupta and Kumargupta who are placed after Skandagupta's death in A.D. 467 and before Buddhagupta whose earliest known date is A.D. 476.

20. Bhitari Inscription of Kumargupta II

In the Sarnath Inscription Kumargupta II is regarded as a person who is an abode of virtue. The Bhitari seal inscription contains the emblem of Garuda in relief on a counter sunk surface.

It contains a geneology of the Guptas in the following manner—

Srigupta→Ghatotkacha (great grand son)→Chandragupta (grandson) → Samudragupta → Chandragupta II →Kumargupta → Puragupta → Narasimhagupta → Kumargupta II.

There is a divergence of opinion among the scholars about the order of succession as shown in this epigraph and we need not go into the details of political history here.

21. Sarnath Image Inscription of Buddhagupta (G.E. 157=A.D. 476)

Buddhist traditions refer to a Buddhagupta, son of Sakraditya and if Sakraditya is the same as Kumargupta Mahendraditya, Buddhagupta may be suggested to have been a son of Kumargupta I.

22 and *26. Damodarpur Copperplate of Buddhagupta* (G.E. 163= A.D. 482) and also of 476–95 A.D.)

This Inscription and earlier Damodarpur, Dhanaida and later inscriptions and Baigram Copperplate inscriptions do throw

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certain interesting sidelights on the administrative system of the Gupta period and also on the land legislation.

—*Adhikarana* indicates Court of Justice, Office of Administration, Governing Body and *Gramastakuladhikarana* of the *Dhanaida* Copperplate of Kumargupta I seems to suggest the local governing body of the village.

—*Adhisthana* is City.

—*Pustapala* is record-keeper.

—*Palasavrndaka* was the centre of local administration.

—In *No. 26*, Jayadatta appears to have belonged to the family of Chiratadatta and Brahmadatta. We get the names of the *Sresthinas*—Dhritipala, Ribhupala; the *Sarthavahas*—Bandhu Mitra and Vasumitra: the *Kulikas*—Varadatta and Matidatta; the *Kayasthas*—Sambapala, Viprapala and Skandapala.

The five Dinajpur copperplates are peculiar kinds of sale deeds recording the transaction between the government and the purchasers who buy land at reduced rates with religious motive. The sale rate is calculated in gold *dinaras* and the transaction is made according to *Nividharma*, that is, the land can be enjoyed rent free but is not to be sold or transferred to anybody. Record-keepers like Rsidatta, Jayanandina and Bibhudatta are also mentioned in one of the records of these five inscriptions,. the first one was granted according to *Nividharma* (perpetual endowment), in the second the grant was made by destroying the condition of *aprada-kshaya* (non-transferability) and in the fifth the applicant is a nobleman from Ayodhya who asks for the sale of land according to the custom of *aprada* (perpetual endowment). Here we find the state selling land with different forms of tenures at a fixed rate of the locality to the applicants. In the *Dhanaida* Copperplate inscription the applicant asked for land with the tenure of the nullifications of the custom of permanent endowment, *that is*, with the right of alienation. His prayer was granted by the State.

23. Eran Pillar Inscription of Buddhagupta

It is in Sanskrit prose. At that time Maharaja Surasmichandra was administering the country between Kalindi and

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Narmada as a feudatory of Buddhagupta.

The inscription records the installation of a flagstaff or pillar called *Dhvajasthambha* of god Visnu by Maharaja Matrivisnu (a subordinate of Surasmichandra) and his brother Dhanyavisnu.

It is of a Vaisnavite character. It describes the glory of Visnu 'whose couch is the broad waters of the four oceans, who is the cause of continuance, production and destruction etc. of the universe and whose ensign is Garuda.'

It contains marks of devotional cult of Visnu and it is one of the earliest inscriptional evidence of the four armed Visnu. Vaisnavism was in a very exalted position. It is a *Champu.*

—In line 2 Thursday (June 21, 484 A.D.) is an early use of the name of the week days.

—Under the Guptas, rivers were apparently taken to be the natural boundaries of some of the *Vishayas.*

24. Gunaighar Copperplate of Vainyagupta (G.E. 188=A.D. 507)

—Here the seal has the figure of a recumbent bull to right and the inscription *Maharaja Sri Vainyaguptasya.*

—In the very first line we have a reference to navy as an important factor of the army but the ommission of the chariot is conspicuous.

—The king was a devotee of Siva (महादेव पादानुध्यातो).

—It is interesting to note that his पाददास and उपरिक are also styled as maharaja in lines 3 and 16. Vainyagupta was not an insignificant prince as in one of his Nalanda seals he is represented as Maharajadhiraja. His dominions were parts of Bihar and Bengal.

—There is a reference to Mahayana form of Buddhism and it appears that Vaivartikas (following the doctrine of Vivarta or Maya) were apparently a sect of the Mahayanikas. Vaivartikas are otherwise unknown.

—Pataka is the name of measurement, it means the half of a village or *para.*

—The following administrative titles are mentioned—

(*a*) *Mahasamanta,* (*b*) *Mahapratihara* (the officer suprintending the doorkeepers of the royal place *i.e.* palace guards and

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possibly also the royal body guards), (*c*) *Pathyupurika* (chief officer of the accounts department), (*d*) *Purapaloparika* (chief Police officer of the royal city), (*e*) *Uparika* (superior officer) and *Pilupati* (leader of the elephant force). Words like *Pilu* and *Divira* were introduced into Indian administration by foreign invaders.

Dutaka Mahasamanta Vijayasena (has been identified with the prince of the same name mentioned in the Mallasaral inscription) entrusted the business to the Kumaramatya Revajjasvamin and two other officers called Bhogikas (or the keeper of horses). Bhogika also indicated a Jagirdar. Naradatta seems to have been a scribe belonging to the office of the minister for peace and war. *Gunekagrahara* is Gunaighar.

25. Eran Pillar Inscriptian of Bhanugupta (G.E. 191=A.D. 510)

—This is an example of the commemorative inscription which records the martyrdom of Goparaja in a battle field and the burning of his wife on the funeral pyre of her husband (*EI*–XV, p. 142 ff.).

—'Goparaja became prosperous and famous for prowess.... Bhanugupta, the reigning King, was a famous hero in the world and as greatly valorous as Partha (Arjuna). With him Goparaja came here following in accordance with the rules of friendship. After having fought a greatly brilliant battle he attained to heaven... following her husband his wife mounted the heap of funeral pyre and became a Suttee.'

—It may be suggested that when Vainyagupta was ruling over the Eastern part, Bhanugupta was ruling over the Western part of the empire. Here is an early reference to the Suttee.

—The battle referred to may represent a phase of struggle between the Guptas and the Hunas in Central India.

26. It was included earlier.

27. Aphsad Stone Inscription of Adityasena.

Its principal object is to record the building of a temple of god Visnu by Adityasena, the later Gupta monarch and in that sense it is sectarian. It also records the building of a religious

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monastery by his mother and the excavation of a tank by his wife. It gives the genealogy of the later Guptas in the following manner :

Krishnagupta → Ḥarsagupta → Jivitagupta → Kumargupta → Damodargupta → Mahasenagupta → Madhavagupta → Adityasena.

They were contemporaries of Maukhari rulers and Kumargupta had defeated Isanavarman.

They ruled over a powerful principality for over a century. The Aphsad Inscription traces its history from the very beginning and is one of the most important sources of later Gupta history. It can also be ranked as one of the best *Kavyas.* This Inscription along with the Mandar Hill and Deoghar Inscription convincingly prove Adityasena's undisputed sovereignty over Eastern and Southern Bihar and the revival of the Gupta sovereignty was one of his glorious achievements. Jivitagupta II extended the territory of his kingdom and that is evident from his Deo-Barnak Inscription. It mentions four kings belonging to the last line of the Guptas and also mentions one Baladitya II of the later Imperial Gupta line. Fleet doubts the authenticity of the Deoghar Inscription and believes that it was written in the 16th century A.D. It must have been engraved when the boar incarnation of Visnu (spoken of in line 6) came into prominence and boar statues became famous.

Adityasena is said to have lived to perform the Asvamedha.

28. *Mangraon Inscription of Visnugupta*

It is also a later Gupta Inscription.

29. *Baigram Copperplate Inscription* (G.E. 128=A.D. 448)

It is absolutely an official record and gives some interesting administrative data. It records that the two agriculturists intended to make a gift of land to the temple and in that sense it is a land grant. The applications were sent to the district officer and record-keepers sanctioned the sale on the basis of *Nividharma.* It also throws light on Vaisnavism.

Panchanagri was the chief town of the District where Kulavridhi's court was situated.

—तलवाटक is a class of persons serving in the temple.

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—The record-keepers (*Pustapalas*) tried to determine whether the purchaser had a religious motive and whether the land could be sold rent free without any loss to the state. Loss of revenue was supposed to be compensated by the spiritual gain. The record gives us the nature of the work of the Pustapalas.

30. Pahadpur Copperplate Inscription (G.E. 159=A.D. 479)

From Pundravardhana, the district officers inform the city council. The document registers the purchase of a fallow state land by a private individual for charitable purposes.

—There were more *Ayuktas* than one at Pundravardhana, the headquarters of the province.

—The Adhikarana of the city was headed by the *nagar-sresthina.*

31. Faridpur Copperplate Inscription of Dharmaditya

It refers to *Varakamandala Visayadhikaranasya.* The seal belonged to the government of Visaya called *Varakamandala.* Jajava was appointed Governor of Varaka not by Dharmaditya by Sthanudatta.

—साधनिक may have been an agent in the court of justice.

—प्राक्समुद्रमर्यादा—custom in the countries bordering on the Eastern Seas.

—दृष्टिमात्रप्रबन्धेन—by a plan that can be settled in a moment.

—There is another Faridpur Copperplate inscription of the time of Dharmaditya and it also refers to *Varakamandala.* There is another Faridpur Copperplate Inscription of the time of Gopa Chandra. Gopa Chandra apparently belonged to a local family which assumed independence after the downfall of the imperial Guptas.

32. Khoh Copperplate Inscription of Samksobha (G.E. 209=A.D. 529)

—Here is a reference to the Twelve year cycle of Jupiter, the years being named after the lunar months in accordance with the particular naksatra in which Jupiter's heliacal rising takes place. According to this system there are 11 Jupiterian years in twelve

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solar years, one year being altogether omitted.

33. *Mandasor Inscription of Yasodharmana* (alias Visnu Vardhana—Malva 589=A.D. 532)

It is non-sectarian, its object being to narrate the history of a column set up for the purpose of reciting the glory and power of the great king named Yasodharmana. Siva is invoked and then the qualities of Yasodharmana are extolled. It states that his dominion included the whole of North India from Lauhitya to Western Ocean and from Himalayas to mountain Mahendra. It says that even Mihirkula had to pay respects to him. The column was installed respects with the inscription to recite his glory. Govinda is the engraver and Vasula is the poet.

It appears that Yasodharmana was a powerful king. He was also known as Visnuvardhana and that his royal insignia was Aulikara. He defeated Huna Mihirkula. It is also a *Prasasti* and an example of good poetry. All important metres have been used.

It is interesting to note that in interpreting verses 5 and 6, Fleet suggests that Yasodharmana and Visnuvardhana were not identical and that the latter was a feudatory of the former. He thinks that Yasodharmana was a *Janendra* or tribal ruler and Visnuvardhana a *Naradhipa* or a king of men. But both the words mean 'a king' and the context shows that they were used for the sake of alliteration. D.C. Sircar holds the view that both were the names of the one and the same king.

The meaning of '*Aulikara*' is unknown. Fleet suggests the hot rayed sun or the cool rayed moon. Verse 7 indirectly refers to Yasodharmana—Visnuvardhana's victory of the Guptas of the East and Hunas of the North which afforded him the right to the title of universal monarch.

Abhayadatta in verses 17–19 maintained a high position and prevented any fear on the part of his subjects. He is claimed to have been ruling the land lying between the Vindhyas and the Pariyatras and stretching as far as the Arabian Sea, as a Viceroy of Yasodharmana surnamed Visnuvardhana.

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—The *Mandasor Stone Pillar Inscription* of Yasodharmana (C. 525–35) is equally important from the historical and literary point of view. In verse 3 it is said—'He, in whom possessed of a wealth of virtue, and so falling little short of Manu, Bharat, Alarka and Mandhatri, the title of 'Universal Sovereign', which, in this age that is the ravisher of good behaviour, applied with a mere imaginary meaning to other kings, of reprehensible conduct, has not shone at all, being in their case like an offering of flowers placed in the dust,—shines even more than it ordinarily does, like a resplendent jewel set in good gold.'

It is a conventional *Praśasti* and need not be entirely historical in all its details. His claim to have conquered more territories than the Gupta and Huna kings is hyperbolical. His *digvijaya* gives the conventional boundaries of the *Chakravartiksetra.* There is no reason to believe that he actually conquered the whole of India from Himalayas to Mahendra and from the Brahmaputra to the Arabian Sea.

In verse 6, it is said, 'Yasodharmana to whose two feet respect was paid with complementary presents of the flowers from the lock of hair on the top of his head, by even that famous king Mihirakula whose head had never previously been brought into the humility of obeisance to any other save the god Sthanu, and embraced by whose arms the Himalaya falsely prides itself on being styled an inaccessible fortress, and whose forehead was pained through being now for the first time bent low down by the strength of his (Yasodharmana's) arm in the act of compelling obeisance.'

—No work of poet Vasula is known to us.

These two inscriptions refer to the glory of Yasodharmana. Mandasor appears to have been the capital of Yasodharmana. He appears to have been a very powerful king.

34. *Eran Stone Inscription of Toramana*

Toramana, the father of Mihirakula, was the Huna emperor who invaded India in the first quarter of the sixth century A.D During the time of Dhanyavisnu (younger brother Matrivisnu, a

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feudatory of Buddhagupta), the country was under Toramana, the Huna ruler.

Verse, of this inscription refers to the Varaha incarnation of Visnu who caused the mountain to tremble with the blows of his hard snout.

It refers *Airikina Visaya.*

35. *Gwalior Inscription of Mahirakula* (A.D. 515–35)

—It refers to the reign of Mihirakula son of Toramana.

—He seems to have been a follower of Siva.

36. *Haraha Inscription of Isanavarmana* (A.D. 555)

—It is the only inscription that gives us a date for a Maukhari king. It states that Isanavarmana built a Shiva temple in A.D. 555. The Maukharis were powerful rulers and Isanavarmana was the most powerful among the Maukharis. He is said to have defeated Andhras, Sulikas and Gaudas and forced them to accept his sovereignty. The inscription signifies the down fall of the Guptas.

The Maukhari inscriptions present florid characters of the Northern alphabets and exhibit very markedly the fully developed *matras.* The Barabar and the Nagarjuni Cave Hill inscriptions disclose the existence of a line of Maukhari Varmanas who were *Samantas* of Gaya under the Guptas. The Nagarjuni Cave Inscription states that the founder of this line was the instructor of rulers in the duty of the Ksatriya and his son Sardulavarmana was the lamp of the family of the warrior caste. When the Gupta power declined, the Maukharis took over. Sardulavarmana has been described as a *Samantachudamani.* Isanavarmana, the founder of the line was a powerful king.

37. *Banskhera Copperplate of Harsa* (A.D. 628)

—It was issued from the military camp of Vardhamanakoti by Harsa. Harsa's ancestory is recorded. It was addressed to his officers. The beneficiaries were two brahmanas.

—It contains substantial administrative material as will be evident from the following :

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—Harsa ... issues command to Vassal Kings, police officers, officer incharge of Land survey, the representative of the king, the prince counsellor, the overseer, the district magistrate and the collector, the regular and irregular soldiery, servants and others, and the inhabitants that have assembled at *Markatasagara*, situated in the Western *Pathaka*, of *Angadaya* district in the Ahichchatra province....

—'Be it known to you that ... there is granted by me the above mentioned village with its own boundaries, land tax, all taxes accruing to the royal family, immunities with its area separated from the district to be enjoyed by sons and grandsons, lasting as long as the moon, the sun and the earth; in accordance with the custom known as *Bhumichchidranyaya* to Bhatta Balchandra and Bhadraswami in consonance with the rules of formal acceptance and complete gift. It should be respected by you and the residents of the village in an obedient manner, should be paid all revenues arising from weighing, measuring, regular taxation, taxation for the personal enjoyment of the king, gold etc. They should also serve and honour them.'

38. Ganjam Copperplate Inscription

—It belongs to the time of Harsa and throws light on the extent of Harsa's empire and contemporary history.

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4

INSCRIPTIONS OF THE EARLY MEDIAEVAL PERIOD

The use of Copperplates became frequent in the early mediaeval period. The following details are found in the copperplate grants—

(*i*) name of the place.
(*ii*) name and achievements of the donor.
(*iii*) name of the donee with family details.
(*iv*) description of the land donated.
(*v*) purpose of gift.
(*vi*) religious stanzas.
(*vii*) types of taxes and officials.

These documents are important for a study of all aspects of socio-economic, cultural, administrative and political history. They throw sufficient light on the land system and feudalism. Donations were made for a number of purposes both religious and secular.

1 and *2*. *Pratihara Records*

The Pratihar records give us a geneological list of the rulers of the family. The Gwalior *Prasasti* is written in *Kavya* style, and it is considered to be one of the important sources of the Pratihar history. At that time, the Palas and Pratihars were struggling for

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supremacy over Kanauj. The Gwalior Prasasti tells us that Nagabhatta made an extensive conquest all around and made successful inroads into Kanauj. It was he who established the Pratihara supremacy over Kanauj and defeated the army of Dharmapala. In the meantime, the Rastrakutas emerged on the scene.

In his Sanjana Copperplate, Amoghavarsa claims to have defeated Dharmapala and it was after his return that the Palas and Pratihars again fought for supremacy. In 833 Nagabatta II became the master of Kanauj and Chakrayudha was over powered. We learn from the Khalimpur Copperplate of Dharmapala that he invested Kanauj with royal dignity and it also refers to the coronation of his protege Chakrayudha. Mihir Bhoja extended the extent of the Partihar empire. With the Palas we stand on a more solid ground of epigraphic evidence. A study of the Pal inscriptions reveals to us that their official seal bore the emblem of *Dharma-chakra* and invariably an invocation to Lord Buddha. Though devout Buddhist themselves, they were tolerant to other sects.

3. *The Khalimpur Copperplate Inscription of Dharmapala*

The Khalimpur Copperplate was issued from the Victory Camp of Patliputra. The script may fairly be described as the Magadhan variety of the Nagari alphabet. Here we have the geneology of the Palas and also the long list of officials.

4. *The Nalanda Copperplate Inscription of Devapala*

The Nalanda Copperplate of Devapala records that the king at the request of the illustrious Balaputradeva of Sumatra granted five villages, four of which lay in the Rajgriha Visaya and one in Gaya Visaya of Srinagarbhukti, for the comforts of the Bhiksus and for the upkeep of the monastery at Nalanda. This inscription also throws light on the Sailendra dynasty of Suvarnadvipa.

5. *The Bhagalpur Copperplate Inscription of Narayanapala*

The Bhagalpur Copperplate Inscription of Narayanapala contains the geneological lists of the Palas upto Narayanapala. It contains a long list of officials. He got one hundred Siva

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temples constructed. It records the gift of a village Makutika for the worship of an image of Siva at Kalasapota set up by the King himself and managed by a committee of the Pasupata Acharyas and which was situated in the Kaksa Visaya of Tirabhukti.

The Bangaon Copperplate Inscription of Vigrahapala III (in the *Appendix*) is considerably important for the history of the Palas. It adds a new name to the list of the Pala-Jayaskandhavaras, namely, Kanchanpur, yet unknown from any Pala record. The grant says that Vasukavarta in the Hodrey Visaya of Tirabhukti was granted with specified privileges in accordance with the *Bhumichchidranyaya* in favour of a brahmana, Ghantukasarmana, an inhabitant of Ittahak or Ittuhoka. It also throws some light on early social history of the region.

6. *The Deopara Prasasti Inscription*

It throws light on the activities of the Sena ruler of Bengal, Vijayasena. He was a powerful King and was the real founder of the Sena power in Bengal. He was a contemporary of the Karnata ruler, Nanyadeva, of Mithila.

7. *The Khajuraho Inscription of Chandella Yasovarmana*

It informs us that he wrested Mithila and Gauda from the Kalachuris and Kalinjar from the Rastrakutas. It is full of exaggeration and hyperbolic expressions.

8. *The Jabalpur Copperplate of Karnadeva*

It mentions that Karnadeva was related to Gangeyadeva Chedi. Karnadeva had married a Huna lady. It contains a long list of officers and also of taxes.

9. *The Kamauli grant of Vijyachandra*

It also contains a long list of officials and taxes including *Turuskadanda*.

10. *The Udaipur Inscription of Paramaru Jayasimha*

This Inscription throws light on the history of the Parmaras.

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5

INSCRIPTIONS OF SOUTHERN AND WESTERN INDIA

The Kadambas of the South had a cordial relation with the Guptas and the second Kadamba ruler was a contemporary of Chandragupta II.

1. Chandravalli Inscription of Kadamba Mayurasarmana

It is an important source for the study of the history of the Kadamba dynasty. He is said to have marched against Kanchi and Trikuta—the Abhira and the Pallava Capitals—and who subdued the Sendraka Capitals at Satahhani and built the embankment. The Trikutas or Traikutakas belonged to the Aparanta or Northern Konkan. The Abhiras of this period also belonged to the same region. Pariyatrakas lived about the Pariyatra mountain. Sakasthana referred to Kingdom of the Sakas. The Sendraka territory lay in Mysore.

2. The Talgunda Stone Pillar Inscription of the time of Santivarmana

This Inscription consisting of various well-known metres, is an important source for the study of the history of the Kadambas. In this Inscription Mayursarmana's struggle with the Pallavas is mentioned. It appears that as late as the second half of the fifth century A.D. the Kadambas considered themselves as generals of

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the Pallavas. Verses 19–20 suggest that Mayurasarmana became a general of the Pallava King. His feudatory position was analogous to that of a military governor of a province within the Pallava empire. Sadanana is said to have favoured Mayurasarman and installed him as general.

Kakusthavarmana had matrimonial relations with the Guptas.

Like Mayurasarman, Santivarmana also recovered the *patta-bandha*, that is the position of a feudatory, from the Pallavas.

—*Kubja* was the poet. His other works are not known.

3. The Poona Copperplate of Prabhavatigupta

The Poona Copperplate of Prabhavatigupta throws light on the contemporary history of the Guptas and the Vakatakas. Some of the Vakataka *Senapatis* acted as provincial governors.

The regnal year 13 apparently refers to the regency of Prabhavati Gupta after the death of her husband and during the minority of her eldest son Divakarasena who was more than 13 years of age about this time.

The Vaisnavite expression is found at the beginning of this record (जितं भगवता). The Vakatakas were Saivas. Rudrasena II accepted Vaisnavism after his matrimonial alliance with the devout Vaisnava Chandragupta II. Prabhavati was the daughter of Chandragupta II. It is interesting to note that she refers to her paternal *gotra* and also the cognomen of her father's family.

—अपूर्वदत्या—according to the custom relating to the gift of things that were not previously granted.

—No soldier or umbrella bearer or attendant was allowed entrance into the village (तद्यथाभटच्छा).

—क्लृप्त—is possibly a fixed tax, one of the seven sources of income according to *Arthasastra*—it may also be the sales tax क्लृप्तिक

—निधि is wealth.

—It may be noted here that the Basim Copperplate of Vindhyashukti II, the Poona Copperplate of Prabhavatigupta and the Hirahadgalli Copperplate of Sivaskandavarman possess a sufficient amount of administrative detail.

The Basim Copperplate Inscription of Vindhyashakti is an

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example of the gradual advance of Sanskrit in South India as the court language or the language of the epigraphs. For a study of feudalism, this is an important source. The following exemptions are granted—

—not to be controlled.

—no interference by the district police.

—no boring of trees for salt and moist substance (liquor and sugar).

—no benevolence in the shape of money or corn to be paid to the royal officers or to the royal treasury.

—no flower or milk to be taken on behalf of the King.

—no cow for milk or bullock for cart in succession are to be supplied to royal officer on tour.

—no obligation to them regarding the completion of duty in turn.

—no obligation to them regarding the hideseat and charcoal.

—no entry for soldiers.

—no obligation regarding the supply of cots, cooking pot and fuel to the touring officers.

—no rent to be paid to the king.

—no obligation regarding the carrying of loads free of charge.

—with the right of enjoying hidden treasures and deposits together with the fields on the borders with Kusagrass and with big fields having elevated shades, the grant is exempted by all kinds of exemptions. Vakataka grants are really important for a study of the administrative and economic history.

4. *Aihole Inscription of Pulakesina II* (Saka 556)

It is a very valuable inscription and gives us important information regarding contemporary history. Here we have an account of the achievements of Pulakesina II who is said to have checked the advancing march of Harsa.

Ravikirti, the poet, was equal to Kalidas and Bharvi in glory. It furnishes eulogistic account of the Chalukya family and states that Pulakesina was the emperor of almost the whole of South India.

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Even from the literary point of view, it is of great importance. It fixes the posterior limit of Kalidas and Bharvi and its author seems to have drawn largely upon their writings. It is a high class poetry and can be compared with *Raghuvamsa* and *Kiratarjuniyam.*

The most important victory of Pulakesina which greatly enhanced his prestige and reputation was his victory over Harsa. The Chalukyas use the Saka era for the first time. It also mentions the ancestors of Pulakesina II.

5. *Vallabhi Copperplate of Dharasena II*

—This inscription is an example of religious tolerance. Himself a Saiva, he made grants to Buddhists. It includes a long list of officials and also of taxes.

6 and 7. *The Bhore Museum Inscription of Dhruva and Sanjana Copperplate of Amoghavarsa I*

These inscriptions throw light on the history of the *Rastrakutas* and the contemporary political scene.

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6

MISCELLANEOUS INSCRIPTIONS

1. *Taxila Silver Scroll of a Kusana King* (year 136 = A.D. 79).

—बहलिएण in line 2 is taken as Bahalia by some scholars as belonging to Balkh.

—धमरइए—Dharmaraja is an epithet of Buddha. A Dharmarajika seems to be a stupa with Buddha's relics.

—बोधिसत्व is one who is destined to be a Buddha in future.

—The language is *Prakrit* and script *Kharosthi*.

2. *The Deo-Barnak Inscription of Jivitagupta II.*

It is an important historical document. It mentions four kings belonging to the last line of the Guptas and also mentions one Baladitya II of the later Imperial Gupta line. This inscription is a charter issued from Gomatikottaka. The political career of the Guptas ends with this last line of sovereigns. It throws sufficient light on the later Gupta history and also on the contemporary history of Bihar.

3. *The Dudhapani Rock Inscription of Udayamana.*

This inscription, written in the character of 8th century A.D., preserves interesting details regarding three brothers—Udayamana, Sridhautamana, and Ajitamana, who went on business of trade from Ayodhya to Tamralipti. On their way back home, they

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stopped at a village called Bhramasalmali which belonged to king Adisimha of Magadha. Udayamana became a favourite of Adisimha who bestowed a charter on him. The people too were highly pleased with him and with the approval of the king made him their Raja. Subsequently at the request of the inhabitants of two other villages, he himself placed his two brothers at the head of their affairs who were required to act in subordination to him. This inscription throws light on the socio-economic condition and the feudal setup of the age, the lesser chiefs had little more power than the lords of the manor in Mediaeval Europe, though they claimed the proud title of Raja. This inscription is important because it illustrates means by which quasi-feudal system arose. It refers to the practice both of commendation and sub-infeudation. It is evident from this inscription that king's, right to live on levy supplies was a matter of right.

Adisimha ordered the inhabitants to give *Avalagana.* Udayamana is a merchant but he becomes a ruler by paying *Avalagana* (*avalagaka*)—a type of secular payment, though the meaning of the term is not yet very clear. When Udayamana undertakes to pay *avalagana,* the lord, with the approval of the villagers, instals him as a *Raja.* The solvent merchant prince decides to stay and prefer to turn into a feudal vassal and subsequently converts his two brothers into his subordinate rulers. The position taken by Udayamana implies a kind of feudal contact between the overlord and the vassal and he, in his turn, appoints his own brothers—as vassals. The deal between Adisimha and Udayamana implied a sort of feudal contract, and the inscription exemplifies the feudal practice of commendation and sub-infeudation. Adisimha invested Udayamana with power and Udayamana seems to have practised sub-infeudation without any reference to Adisimha.

This inscription is an important source for the study of feudalism in India. (*PIHC*—1968)

4. Dighwa-Dabauli Plate of Mahendrapala.

It is an important Pratihara Inscription which throws light

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on the history of North Bihar and the extent of Pratihara rule in Bihar. It refers to Sravasti Bhukti and also to the Kumbha.

5. *Maner Copperplate of Govinda Chandradeva.*

This Copperplate records the grant of a village in Maner in charity to a brahmana named Ganeswarasarmana. *Turuskadanda* is mentioned here.

6. *Janibigba Inscription of Buddhasena.*

It is an important inscription and is much discussed in connection with the Laksmana Samvat era.

7. *Panchobh Copperplate of Samgramagupta.*

It records the grant of a village by a Mahamandalika, a devout worshipper of Maheshwara. The donee is a brahmana from Kolancha. The record gives an account of the donor and the mention of *Guptavamsa* is suggestive of the fact that line might have been, in one way or the other, connected with the Guptas. The donor was a Saiva and had Bull as the insignia. The donee came from Kolancha is a fact to be reckoned with. The donee was granted land in Tirabhukti. The high sounding title nodoubt suggests that Samgramagupta held some important office and wielded sufficient power. Here we have a long list of officials—longer than the Pala inscriptions—and this is indicative of the fact that feudal set up had taken strong roots in the heart of Mithila in the thirteenth century A.D. (*Comprehensive History Bihar*—Vol I, Part II, appendix).

8. *Bangaon Copperplate of Vigrahapala III*

We have already discussed it in connection with the Pala Inscriptions.

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अभिलेखों का मूल पाठ

TEXT OF INSCRIPTIONS

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1

अशोक के तथा समकालीन अन्य मौर्य अभिलेख

ASOKAN AND CONTEMPORARY MAURYAN INSCRIPTIONS

अशोक के अभिलेख

INSCRIPTIONS OF ASOKA (273–232 B.C.)

शिलालेख

ROCK-EDICTS

I

स्थान : गिरनार

भाषा : प्राकृत

लिपि : ब्राह्मी

Place : Girnar

Language : Prakrit

Script : Brahmi

1 इय ( ) धंम-लिपि देवानं पि [प्रि] येन
2 पि [प्रि] यदसिना राञा लेख (I) पि (ता) (I★) (इ) ध न कि-
3 चि जीवं आरभित्पा [त्पा] पं [प्र] जूहितव्वं [व्यं] (I★)
4 न च समाजो कतव्वो [व्यो] (I★) बहुकं हि दोसं
5 समाजम्हि पसति देवानं पि [प्रि] यो पि [प्रि] यदसि राजा (I★)
6 अस्ति पि तु एकचा समाजा साधु-मता देवानं
7 पि [प्रि] यस पि [प्रि] यदसिनो राञो (I★) पुरा महानसम्हि
8 देवानं पि [प्रि] यस पि [प्रि] यदसिनो राञो अनुदिवसं ब-
9 हूनि पा [प्रा] ण-सत-सहस्रा [स्रा] नि आरभिसु सूपाथाय (I★)
10 से अज यदा अयं धंम-लिपि लिखिता ती एव पा [प्रा]-
11 णा आरभरे सूपाथाय द्वो मोरा एको मगो (I★) सो पि
12 मगो न ध्रुवो (I★) एते पि त्री [त्री] पा [प्रा] णा पछा न आरभिसरे (II★)

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II

स्थान : गिरनार
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Girnar
Language : Prakrit
Script : Brahmi

1 **सर्वत विजितम्हि देवानंपि [प्रि] यस पियदसिनो राञो**
2 एवमपि पं (प्र) चंतेसु यथा **चोडा पाडा सतियपुतो केतलपुतो आ तंब-**
3 **पंणी अंतिय (ो★) को योन-राजा** ये वा पि तस अंतिय (ो★) कस सामीप (ा)
4 राजानो सर्वतं [त्र] देवानंपि [प्रि] यस पिं [प्रि] यदसिनो राञो द्वे चिकीछ (ा★) कता
5 मनुस-चिकीछा च पसु-चिकीछा च (।★) ओसुढानि च यानि मनुसोपगानि च
6 पसो (प) गानि च यत यत नास्ति सर्वतं [त्र] हारापितानि च रोपापितानि च (।★)
7 मूलानि च फलानि च यत यत नास्ति सर्वत हारापितानि च रोपापितानि च (।★)
8 पथेसू कूपा च खानापिता वं [त्र] छा च रोपापित (ा) परिभोगाय पसुमनुसानं (।।★)

III

स्थान : गिरनार
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Girnar
Language : Prakrit
Script : Brahmi

1 **देवानंपि [प्रि] यो पियदसि र (ा★) जा** एवं आह (।★) **द्वादस-वासाभिसितेन** मया इदं आञपितं (।★)
2 सर्वत विजिते मम **युता** च **राजूके पां [प्रा] देसिके** च पंचसु पंचसु वासेसु **अनुसं-**
3 **य (ा) न (ं) ि (न)** यातु एतायेव अथाय इमाय धंमानुसहि [स्टि] य यथा अञा
4 य पि कंमाय (।★) (स) ाधु मातरि च पितरि **च** सुसूं [सू] सा मितासंस्तुत ञातीनं बाम्हण-
5 समणानं सा (धु) (द) ानं पां [प्रा] णानं साधु अनारंभो अप-व्य [व्य] यता अपभांडता साधु (।★)
6 **परिसा** पि युते आञपयिसति गणनायं हेतुतो च व्यं [व्यं] जनतो च (।।★)

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IV

स्थान : गिरनार — **Place : Girnar**

भाषा : प्राकृत — **Language : Prakrit**

लिपि : ब्राह्मी — **Script : Brahmi**

1 अतिकातं अंतरं बहूनि वास-सतानि वढितो एव पा [प्रा] णारंभो विहिंसा च भूतानं ञातीसु

2 अ (सं) पं [प्र] तिपती ब्रा (म्ह) ण-सं [स्र] मणानं असंपं [प्र] तीपती-(।★) त अज **देवानंपि [प्रि] यस पि [प्र] यदसिनो राञो**

3 धंम-चरणेन (भे) री-घोसो अहो धंम-घोसो । (★) विमान-दसंणाच हस्ति द (स) णा च

4 अगि-खंधा (नि) च (अ) ञानि च दिव्वा [व्या] ान रूपानि दसयिप्ता (त्पा) जनं यारिसे बहूहि वा (स)-सतेहि

5 न भूत-पु (वे) तारिसे अज वढिते **देवानंपि [प्रि] यस पि [प्रि] यदसिनो राञो** धंमानुसट्सि (स्टि) या अनारं-

6 (भो) पा [प्रा] णानं अविहीसा भू (ता) नं ञातीन संपटिपती ब्रह्मणसमणानं संपटिपती मातरि पितरि

7 (सु) सुं [स्रु] सा थैर-सुसुसा (।★) एस अञे च बहुविधे (ध) ंमचरणे व (ढि) ते (।★) वढयिसति चेव **देवानंपि [प्रि] यो**

8 **(प्रि०) यदसि राजा** धंम-(च★) रणं इदं (।★) पुता [त्रा] च (पो) ता-[त्रा] च पं [प्र] पो-ता [त्रा] च **देवानंपि [प्रि] यस पि [प्रि] यदसिनो राञो**

9 (प्र★) वधयिसंति इदं (धं) म-चरणं आव सवट-कपा धंमम्हि सीलम्हि तिट्सं [स्टं] तो (ध) मं अनुसासिसंति (।★)

10 (ए) स हि सेट्से [स्टे] कम य धंमानुसासनं (।★) धंमचरणे पि न भवति असीलस (।★) (त) इमम्हि अथम्हि

11 (व★) धी च अहीनी च साधु (।★) ए (ता) य अथाय-इद (ं) लेखापितं इमस अथ (स) वधि युजंतु ह (ी) नि च

12 (नो) लोचेतव्या [व्या] (।★) द्वादसवासाभिसितेन देवानंपि [प्रि] येन पि [प्रि] **यदसिना राञ (ा)** इदं लेखापिप्तं (।।★)

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V

स्थान : मानसेरा — **Place : Mansehra**
भाषा : प्राकृत — **Language : Prakrit**
लिपि : खरोष्ठी — **Script : Kharosthi**

1 दे (वनं) प्रियेन प्रियद्रशिदरज एव (˙) अहं (।★) कलण (˙) दुकर (˙) (।★) ये अदिकरे कयणस से दुकरं करोति (।★) तं मय बहु (क) यणे (क) टे (।★) (त)˙ म (अ) पुत्र (च)
2 नत (रे) च पर च (ते) न ये अपतिये मे (अ) व-कपं तथ अनुवटिशति से सुकट क (ष) ति (।★) ये (चु) अत्र देश पि हपेशति से दुकुट कषति (।★)
3 पपे हि नम सुपदरवे (।★) (से) अतिक्रत (˙) अ (˙) तर (˙) न भूतप्रुव ध्रम (म) ह-मत्र नम (।★) से त्रेडश-व (ष) भिसितेन मय ध्रम-महमत्र कट (।★) ते सब्र-प (ष) डेष
4 वपुट ध्रमघिथ (न) ये च ध्रम-वध्रिय हिद-सुखये च (ध्र) मयुतस **योनकंबोज-गधरन र (ठि) क-'पितिनिकन** ये व पि अञो अपरत (।★) भ (ट) मये
5 षु ब्रमणिभ्येपु अनथेषु वुध्रेषु हिद-सु (खये) ध्रमयुत-अपलिबोधये विय-(पु) ट ते (।★) बधन-बध (स) पटिवि (धनये) अपलिबीधये मोक्ष (ये) (च) (इयं)
6 अनुबध (प्र) ज (ब★) (ति) व कट्रभिकर ति व महल के ति व वियप्रट ते (।★) हिद बहिरेषु च नगरे (षु) सब्रेषु (ओ) रोधनेषु भतन च स्प (सु) न (च)
7 ये वि पि अञो ञतिके सब्रत्र वियपट (।★) (ए) इयं ध्रम-निशितो तो व ध्रमधिथने ति व दन-संयुते ति व सब्रत्र विजतसि मअ ध्रमयुतसि वपुट (वे)
8 **ध्रम-महमत्र** (।★) एतये अथ्रये अयि ध्रम-दिपि लिखित-ठितिक होतु तथ च मे प्रज अनुवटतु (।।★)

VI

स्थान : गिरनार — **Place : Girnar**
भाषा : प्राकृत — **Language : Prakrit**
लिपि : ब्राह्मी — **Script : Brahmi**

1 **(देवा) (नंपियो★) (पियद★) सि राजा** एव आह (।★) अतिक्रातं अंतरं
2 न भूतपुं (प्रु) (व) (स) (वे★) (काले★) अथ-कंमे व पटिवेदना वा (।★) त मया एवं कतं (।★)

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3 (स) वे काले मूं (ज) मानस मे ओरोधनम्हि गभागारम्हि वचम्हि व
4 विनीतम्हि च उयानेसु च सवर्तं [त्र] पाटिवेदका ट्सि [स्टि] ता अथे मे (ज) नस
5 पटिवेदेय इति (।★) सर्वत्र च जनस अथे करोमि (★।) य च किंचि मुख (तो)
6 आञपयामि स्वयं दापकं वा र्सा [स्रा] वापकं वा य वा पुन **महामा** (तें) -[त्रे] सु
7 आचायि (के) अरोपितं भवति ताय अथाय विवादो निझती व (स) ˙तो **परिसायं**
8 आनंतरं प (टि) वेदेत (य्वं [व्यं]) मे स (वं) तं [त्र] सर्वे काले (।★) एवं मया आञपितं (।★) नास्ति हि मे तो (सो)
9 उट्सा [स्टा] नम्हि अथ-संतीरणाय व (।★) कतय्व [व्य]-मतेहि मे स (वं)-लोक हितं (।★)
10 तस च पुन एस मूले उट्सा [स्टा] नं च अथ-संतीरणा च (।★) नास्ति हि कंमतरं
11 सर्व-लोक-हितप्ता [त्पा] (।★) य च किंचि पराक्रमामि अहं किति भतानं आनंणं गछेयं (।★)
12 इध च नानि सुखावयामि परत्रा च स्वगं आराधयंतु (।★) त एताय अथाय
13 अयं ध (˙) म- लिपी लेखापिता किंति चिरं तिट्से [स्टे] य इति तथा च मे पुत्रा पोता च र्प [प्र] पोर्ता [त्रा] च
14 अनुवतरां सव-लोक-हिताय (।★) दुकरं (तु) इदं अञतं [त्र] अगेन पराक्रमेन (।।★)

VII

स्थान : शाहबाजगढ़ी
भाषा : प्राकृत
लिपि : खरोष्ठी

Place : Shahbazgarhi
Language : Prakrit
Script : Kharosthi

1 देवनंप्रियो प्रिय (द्र★) शि रज सवत्र इछति सव्र-
2 (प्र) षंड वसेयु (।★) सवे हि ते सयमे भव-शुधि च इछंति (।★)
3 जनो चु उचवुच-छंदों उचवुच रगो (।★) ते सव्रं व एकदेशं व
4 पि कषंति (।★) विपुले पि चु दने यस नस्ति सयम भव-
5 शुधि किट्रञत द्रिढ-भतित निचे पदं (।।★)

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VIII

स्थान : गिरनार
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Girnar
Language : Prakrit
Script : Brahmi

1 अतिकातं अंतरं राजानो विहार-यातां ञयासु (।★) एत मगव्या [व्या] अञानि च एतारिस (।★) नि

2 अभीरमकानि अहुं सु (।★) सो **देवानंपियो पियदसि राजा दसपवभिसितो** संतो अयाय **संबोधि** (।★)

3 तेनेसा धंम-याता (।★) एतयं होति बाह्मण-समणानं दसणे दाने च थैरानं दसणे (च)

4 हिरंण-पटिविधानो च जानपदस च जनस दस्पनं धंमानु (स) ठ्सो [स्टी] च धम-परिपुछा च

5 तदोपया (।★) एसा भुय-रति भवति **देवानंपियस** पि [प्रि] **यदसिनो राञो** भागे अंञे (।।★)

IX

स्थान : मानसेरा
भाषा : प्राकृत
लिपि : खरोष्ठी

Place : Mansehra
Language : Prakrit
Script : Kharosthi

1 **(देवनप्रिये) प्रियद्रशि रज** एवं अह (।★) जने उववुच (˙) (म) गल (˙) करोति (।★)

2 अवधसि अ (ब) हसि वि (व) हसि प्रजोपदये प्रवसस्पि एतये अञये (च) (एदि) श (ये) (जने)

3 वहु मग (लं) (क) रो (ति) (।★) अत्र तु अबक जनिक बहु च बहुविध च खुद च निरथ्रिय च मगलं करोति (।★) से क (टविये) (चे) व खो

4 मगले (।★) अप-फले चु (खो) (ए) षे (।★) इयं चु खा मह-फले ये ध्रम-मगले (।★) अत्र इयं दस-भटकसि सम्य पटिपति गुरून अ (पचिति)

5 प्र (ण) न (स) यमे श्रमण-ब्रमणन (दने) एषे अणे च एदिशे ध्रम-मगले नम (।★) से वतविध पि (तु) न पुत्रेन पि भ्रतुन पि स्पमिकेन पि

6 मित्र-स (˙) स्तुतेन (अ) व पटिवेशियेन पि इयं सधु इयं कटविये मगले अव तस अथ्रस निघुटिय निवुटसि व पुन इम (क) षमि ति (।★) ए हि (इ)-तरे मग (ले)

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7 श (श) यिके से (।★) (सि) य व तं अथ्रं निवटेय (सि) य पन नो (।★) हिंद (लो)-किके चेव से (।★) इयं पुन ध्रम-मगले अकलिके (।★) (हृ) चे पि तं अथ्रं नो निवटेति (हि) द, अ (थ) परत्र

8 अनत पुण प्रसवति (।★) हचे पुन त (ं) अथ्रं निव (टे) ति हिद ततो उभयेसं (अर) धे होति (।★) हिद च से अथ्रे परत्र च अनत पुणं प्रसवति तेन ध्रम-(म★) गलेन (।।★)

X

स्थान : गिरनार
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Girnar
Language : Prakrit
Script : Brahmi

1 देवानंपि [प्रि] यो पि [प्रि] यदसि राजा यसो व कीति व न मयाथावह (ा) मञते अञत तदाप्त [त्प] नो दिघाय च मे (ज) नो

2 धंम-सुर्सु [स्रु] सा सुर्सु [स्रु] सता धंम- वुतं च अनुविधियतां (★) एतकाय देवानंपियो पियदसि राजा यसो व किति व इ (छ) ति (।★)

3 यं तु किंचि परिकामते देवानं (प्रियो★) पि [प्रि] यदसि राजा त सर्वं पारति [त्रि] काय किंति सकले अपपरिर्स [स्र] वे अस (।★) एस तु परिसवे य अंपुञं (।★)

4 दुकरं तु खो एतं छुदकेन व जनेन उसटेन ब अञतं [त्र] अगेन परार्क [क्र] मेन सवं परिचजिप्ता [त्पा] (।★) एत (तु) (खो) उसटेन दुकरं (।।★)

XI

स्थान : कालसी
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Kalsi
Language : Prakrit
Script : Brahmi

1 देवानं (पि) ये पियदषि (ल) ाजा हेवं (आ★) हा (।★) नथि (हे) डिष दान अदिष ध (ं) म-दाने । धम-ष (f) बभगे । धंम-षंब (घे) । त (त) एषे ताष-भठ कवि । षम्या-पटिपति माता-पितिषु । षुषुषा । मित-षंथुनातिक्यानं समना (ब) ंभनाना (दा) ने

2 पानानं अनाल (ं) भे (।★) एषे वत (f) वये पिि (त) ना पि पुते (न) पि भाि (त)-ना पि षवा (f) मक्येन पि मित-शंथुताना अवापटिवेषियेन (ा) इय (ं) षाधु इय कटवियें (।★) (श) तथा कल (ंत) हिदलोकिक्य च कं आलधे होति पलत च (ा) अनत पुना पशवति तेना धंम-दानेना (।।★)

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XII

स्थान : शाहबाजगढ़ी
भाषा : प्राकृत
लिपि : खरोष्ठी

Place : Shahbazgarhi
Language : Prakrit
Script : Kharosthi

1 **देवनंप्रियो प्रियद्रशि रय** सव्र-प्रषंडनि प्रव्रजित (नि) ग्रहथनि च पुजेति दनेन विविधये च पुजये (*) नो चु तथ (द) न व पुज व
2 **देवनंप्रियो** मव्रति यथ किति स (ल)-वढि सिय सव्र-प्रषंडनं (*) सल-वढि तु बहुविध (*) तस सु इयो मुल यं वचोगुति (।*)
3 किति अत-प्रषंड-पुज व प (र)-पषंड-गर [ह*] न व नो सिय (अ)-पकरणसि लहुक व सिय तसि तसि प्रकर (णे) (।*) पुजेतविय व चु पर-प्रषं-
4 (ड) तेन तेन अकरेन (।*) ए (व) करतं अत- (प्र) षंडं वढेति पर-प्रषंडंस पि च उपकरोति (।*) तद अव्रथक (र) मि (नो) अत-प्र-(षंड)
5 क्षणति (पर)-प्रषडस च अपकरोति (*) यो हि कचि अत-प्रषडं पुजेति (पर)-(प्र)-षड (˙) गरहति सव्रे अत-प्रषड-भतिय व किति
6 अत प्रषंडं दिपयमि ति सो च पुन तथ करतं -सो च पुन तथ (करतं) ब (ढत) रं उपहंति अत-प्रषडं (।*) सो सयमो वो सधु (।*) किति अव्रमव्रस ध्रमो
7 श्रुणेयु च सुश्रुषेयु च ति (।*) एवं हि **देवनंप्रियस** इछ किति सव्र-प्रषंड बहुश्रुत च क (लण) गम च सियसु (।*) ये च तत्र तत्र
8 प्रसन तेष (˙) वतवो **देवनंप्रि (यो)** न (तथ) (द) न (˙) (व) (पुज) व मव्रति य (थ) किति सल-वढि सियति सव्रप्रषडनं (।*) बहुक च एतये अठ (ये*)
9 व (प) ट (ध्र) म-म (ह) इ (स्त्रिधि) यक्ष-म (ह) मत्र (व्र) च-भूमिक अव्रे च निकये (।*) इमं च एतिस (फ) लं यं अत-पषड-वढि (भोति)
10 ध्रमस च दि (प न) (।।*)

XIII

स्थान : शाहबाजगढ़ी
भाषा : प्राकृत
लिपि : खरोष्ठी

Place : Shahbazgarhi
Language : Prakrit
Script : Kharosthi

1 (अठ-बष-अ) (भिसि) त (स) (देवन) प्रि (अ) स प्रि (अ) द्रशिस र (ञो) क (लिग) विं (ज) त (।*) दिअढ-म (त्रे) प्रण-शत (सह)

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स्रे (ये) ततो अपवुढे शत-सहस्र-मत्रे तत्र हते बहु-तवत (के) (व) (मुटे) (।*)

2 ततो (प) च अ (धु) न ल (धे) षु (**कलिगेषु**) (तिव्रे) (ध्रम-शिलन) ध्र-(म-क) मत ध्रमनु-शस्ति च **देवनप्रियस** (।*) सो (अ) स्ति अनुसोचन देवन (प्रिअ) स विजिनिति कलिग (नि) (।*)

3 अविजितं (हि) (वि) जिनमनो-या त (त्र) वध व मरणं व अपवहो व जनस तं बढं (वे) दनि (य) -म (तं) गुरु-मत (ं) च **देवनंप्रियस** (।*) इदं पि चु (ततो) गुरुमततरं (**देवनं**) **प्रियस** ये तत्र

4 वसति ब्रमण व श्रम (ण) व अ (ं) ञे व प्रषंड ग्र (ह) थ व येसु विहित एष अग्रभुटि-सुश्रुष मत-पितुषु सुश्रुष गुरुन सुश्रुष मित्र-संस्तुत-सहय-

5 ञतिकेषु दस-भटकनं सम्म-प्रतिप (ति) द्रिढ-भतित तेष यत्र भोति (अ) प-(ग्र) थो व वधो व अभिरतन व निक्रमणं (।*) येष व पि सुविहितनं (सि) (ने*) हो अविप्रहिनो (ए) (ते) ष मित्र-संस्तुत सहय-ञतिक वसन

6 प्रपुणति (त) त्र तं पि तेष वो अपध्रथो भोति (।*) प्रतिभगं च (ए) तं सव्रमनुशनं गुरुमतं च **देवनंप्रिय** (**स**) (।*) नस्ति- च एकतरे पि प्रषडस्पि न नम प्रसदो (।*) सो यमत्रो (ज) नो तद **कलिगे** (ह) तो च मु (टो) च अप (वुढ) च ततो

7 शतभगे व सहस्र-भगं व (अ) ज गुरु-मतं (वो) **देवनंप्रियस** (।*) यो पि च अपकरेययति क्षमितविय-मते व **देवनं** (**प्रि**) **यस** यं शको क्षमनये (।*) य पि च अटवि **देवनंप्रियस** विजिते भोति त पि अनुनेति अपुनिजपेति (।*) अनुतपे पि च प्रभवे

8 **देवनंप्रियस** वुचति तेष किति अवत्रपेयु न च (ह) ञेयसु (।*) इछति हि (**देव**) **नंप्रियो** सव्र-भुतन अक्षति स (ं) यमं राम (च) रियं रभसिय (।*) अयि च मुखमुत विजये **देवनंप्रिय** (**स**) यो ध्रमविजयो (।*) सो च पुन लधो **देवनंप्रियस** इह च सवेषु च अंतेषु

9 (अ) षषु पि योजन-श (ते) षु यत्र **अंतियोको नम** (**यो**) **न-रज** परं च तेन (अ) (ं*)-तियो (के) न चतुरे ४ रजनि **तुरमये मम अंतिकिनि नम मक** (अ) (ं*) (ए) **नम अलिकसुन्दरो** नम निच **चोड-पंड** अव **त** (ं) **बपं** (णि) य (।*) (ए) वमेव (हि) द रज-विषवस्पि **योन-क** (ं) **बोयेषु नभकनभितिन**-

10 **भोज-पितिनिकेषु अंध्र-पलिदेषु** सवत्र **देवनंप्रियस** ध्रमनुशस्ति अनुवटंति (।*) यत्र पि **देवनंप्रियस** दुत न व्रचंति ते पि श्रुतु **देवनंप्रियस** ध्रम-वुटं विधनं ध्रमनु-

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शस्ति ध्रमं (अ) नुविधियंति अनुविधियिशं (ति) च (।*) यो (स) लघे एतकेन भो (ति) सवत्र विजयो सव (त्र) पु (न)

11 विजयो प्रिति-रसो सो (।*) लध (भोति) प्रिति ध्रम-विजयस्पि (।*) लहुक तु खो स प्रिति (।*) परत्रि (क) मेव मह-फल मेत्रति देवन (ं) प्रियो (।*) एतये च अठये अयि ध्रम-दिपि निपि (स्त) (।*) किति पुत्र पपोत्र मे असु नवं विजयं म विजेत (f) वअ मत्रिषु स्प (कस्पि) यो विज (ये) (क्षं) ति च लहु-द (ं) डत च रोचेतु तं च यो विज (यं*) मत्र (तु)

12 यो ध्रम-विजयो (।*) सो हिदलोकिको परलोकिको (।*) सब चति-रति-भोतु य (ध्र) ंम-रति- (।*) स हि हिदलोकिक परलोकिक (।।*)

XIV

स्थान : गिरनार
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Girnar
Language : Prakrit
Script : Brahmi

1 अयं धंम-लिपी देवानंपि [प्रि] येन पि [प्रि] यदसिना र (ा) ञा (ले) खापिता (।*) अस्ति एव

2 संखि (ते) न अस्ति मझमेन अस्ति विस्ततन (।*) न च सर्वं (स) वंत घटितं (।*)

3 महालके हि विजितं बहु च लिखितं लिखापयिसं चेव (।*) अस्ति च एत कं

4 पुन पुन वुतं तस तस अथस माधूरताय (।*) किंति जनो तथा पटिपजेय (।*)

5 तत्र एकदाअसम ा (त) ं लिखित (ं) अस देसं व सछाय-(का) रणं व

6 (अ) लोचेप्ता (त्पा) लिपिकरापरधेन वं (।।*)

कलिंग शिलालेख

SEPARATE KALINGA ROCK EDICTS (S. K. R. E.)

I

स्थान : धौली
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Dhauli
Language : Prakrit
Script : Brahmi

1 (देवान)ं (पि) य (स) (वच) नेन तोसलियं म (हा) मात (नग) लं (व) (यो) हालक (ा)

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2 (व) तविय (।*) (अं) किछि (दखा) मि हकं तं इछामि (किंति) कं (मन) (प) टि (पादये) हं

3 दुवालते च आलभेहं (।*) एस च मे मोख्य-मत दुवा (ल) (एतसि) (अठ) सि अं तु (फेसु)

4 अनुसथि (।*) तुफे हि बुहूसु पानसहसेसुं आ (यत) पन (यं) (ग) छेम सु मुनिसानं (।*) सवे

5 मुनिसे पजा ममा (।*) अथ (ा) पजाये इछामि हक (ं) (किंति) (स) वे (न)-(हि) त-सुखेन हिदलो (किक)-

6 पाललोकिके (न) (यूजेवू) (ति) तथा (सव*)-(मुनि) सेसु पि (इ) छामि (ह) क (ं) नो च पापुनाथ आव-ग-

7 (मुके) (इयं अठे) (।*) (केछ) (व) एक-पुलि (से) (पापु*) नाति ए (तं) से पि देसं नो सवं (।*) दे (खत) (हि) (तुफे) एतं

8 सुवि (हि) ता पि (।*) (नि) तियं एक-पुलिसे (पि) (अथि) (ये) बंधनं वा पलिकिलेसं वा पापुनाति (।*) तत होति

9 अकस्मा तेन बधन (ं) तिक अंने च (तत*) (ब*) हुजने द (वि) ये दुखीयति (।*) तत चिर इछितविये

10 तुफेहि किंति मझं पटिपादयेमा ति (।*) इमे (हि) चु (जातेहि) नो संपटिपजति इसाय आसुलोपेन

11 नि (ठू) लियेन तूलना (य) अनावूतिय आलसियेन (f) कलमथेन (।*) से इछितविये किंति एते

12 (जाता) (नो) हुवेवु म (म) ा ति (।*) एतस च सव (स) मूले अनासुलोपे अ (तू) लना च (।*) निति (य)ं ए किलंते सिया

13 (न) ते उग (छ) संचलितवि (ये) तु वf (ट) तf (व) (ये) एतविये वा (।*) हेवं मेव ए द (खेय) (तु) फाक तेन वतविये

14 आनं ने देखत हेवं च हेवं च (दे) **वानंप्रियस** अनुसथि (।*) से मह (ा-फ) (ले) (ए) तस (संप) टिपाद

15 महा-अपाये असंपटिपति (।*) (वि) प (f) टपादयमीने हि एतं नथि स्वगस (आल) धि नो लाज (ा) लf (ध) (।*)

16 दु-आ (ह) ले हि इ (म) स कंम (स) (मे) कुते म (ने) अतिलेके (।*) स (ं) पटिपज (मी)·(ने) चु (एतं) स्वगं (ं)

17 आलाध (यि) स (थि) (मम) (च) (आ) ननियं एहथ (।*) इयं

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च (लिपि) (ति) स-न (ख) तेन सो (त) विय (ा) (।*)
18 अंत (ल) ा ि (प) च ि (त) (सेन) (ख) नसि ख (नसि) एकेन पि सोतविय (।*) हेवं च कलंतं तुफे
19 चघथ संप (टि) पाद (ि) यतवे (।*) (एता) ये अठाये इयं (ं) (लिपि) लिखित (हि) द एन
20 नगल-वि (योहा) लका स (स्व) तं समयं यूजेवू (ि) त (एन*) (ज*) (न) स अकस्मा (प) लिवोधे व
21 अकस्मा पलिकि (लेसे) व नो सिया ति (।*) एताये च अठाये हक (ं) (महा*) मते पंचसु पंचसु (व) से -
22 सु (निखा) मयिसामि ए अखखसे अ (चंडे) सखिनालंभे होसति एतं अठं आजितु (तं*) (पि*) (त) तथा
23 कल (ं) ति अथ मम अनुसथी ति (।*) उजेनिते पि चु कुमाले एताये व अठाये (नि) खाम (यिस) (ति*) * * *
24 हेदिसमेव वर्ग नो च अतिकामयिसति तिनि वसानि (।*) हेमेव तख-(सि) लाते यप (।*) (अ) दा अ * * *
25 ते महामता निखमिसंति अनुसयानं तदा अहापयितु अतने कंमं एतं पि जानि-संति
26 तं पि त (थ) ा कलंति अ (थ) लाजिने अनुसथी ति (।।*)

II

स्थान : जौगढ़
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Jaugada
Language : Prakrit
Script : Brahmi

1 देवानंपिये हेवं आ (ह) (।*) समापायं महामता ल (ा) जवचनिक वतविया (।*) अं किछि दख (ा) मि हकं तं इ (छ)ामि हकं (किं) ति कं कमन
2 पटिपातयेहं दुवा (ल) ते च आलभेहं (।*) एस च मे मोखियमतदुवाल एतस अ (थ) स अ (ं) (तुफे) सु अनुस (थि) (।*) सव-मु नि-
3 सा मे पजा (।*) अथ पजा (ये) इछामि किंति मे सवेणा हित-सु (खे) न यु (जे) यू (अ) थ पजाये इछामि किं (ति) (मे) सवेन हित-सु
4 (ख) न युजेयू ति हिदलोगिक-पाललोकि (केण) हेवंमेव मे इछ सवमुनिसेसु (।*) सिया अंतानं (अ) विजिता-
5 नं कि-छांदे सु लाजा अफेसू ति (।*) एताका (धा) मे इछ (अ) तेसु

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पापुनेयु लाजा हेधं इछति अनु (विगि) न ह्वे (यू)
6 ममियाये (अ) स्वसेयु च मे सुखं (मेव) च लहे (यू) ममते (नो) (दु★) ख ( ) (।★) हेवं च पापुनेयु ख (मिस) ति ने लाजा
7 ए सकिये खमितवे ममं निमितं च धंम (ं) चले (यू) ति हिदलोग (ं) च पललोग च आलाधये (यू) (।★) एताये
8 च अठाये हकं तुफेनि अनसासामि अन (ने) (एत) केन (ह) कं तुफेनी अ (नु) सासिसु छंद (ं) (च) वेदि-
9 (तु) आ मम धिति पटिंना च अचल (।★) स हेवं (क) टू क (ं) मे (च) लितविये अस्वास (नि) या च ते एन ते पापुने-
10 यु अ (थ) ा पित (हे) वं (ने) लाजा ति अथ (अ) तानं अनुकंप (ति) (हे) वं अ (फे) नि अनुक (ंप) ति अथा पजा हे-
11 वं (मये) ला (जि) ने (।★) तुफेनि हकं अनुसासित (छ) ंदं (च) (वेदि) त (आ) (म) म धिति पटिंना चा अचल (सक) ल-
12 देसा-आ (युति) के- होसामी एतसि (अ) थ (f) स (।★) (अ) लं (हि) तुफे अस्वास (ना) ये हि (त)-सुखाये (च) (ते) स (ं) हिद-
13 लोगि (क)-प (ा) ल (लो) कि (काये) (।★) हेवं च कलंतं स्वग (ं) (च) (आ) लाधयिस (थ) मम च आन (ने) यं एसथ (।★) ए-
14 ताये च अ (थ) ।ये इ (यं) लिपि लि (खित) (हि) द ए (न) (म)- ह (ा) माता सास्वतं समं युजेयू अस्वासनाये च
15 धंम-चल (ना) ये च अंता (न)ं (।★) इयं च लिपि अ (नु) च (ा) तुं (म) ासं (सोत) विया तिसेन (।★) अंतला पि च सोतविया (।★)
16 खने संतं एके (न) पि (सोतवि (या) (।★) हेव (ं) च (क) लं (त)ं चघथ संपटिपातयित- (वे) (।।★)

गौण शिलालेख
MINOR ROCK EDICTS

I

स्थान : रूपनाथ
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Rupanath
Language : Prakrit
Script : Brahmi

1 देवानंपिये हेव (ं) आहा (।★) साति (र) केकानि अढति (था) नि व

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(सानि*) य सुमि पाकास (**सके**) (।*) नो चु बाढि पकते (।*) सातिलेके चु छवछरे य सुमि हक (ं) **सघ** उ (पे) ते

2 बाढि च-पकते (।*) या (इ) माय कालाय **जम्बुदिपसि** अमिसा देवा हुसु ते दानि (मिसा) कटा (।❀) पकमसि हि (ए) स फले (।*) नो च एसा महतता प (ा) पोतवे खुदकेन

3 पि प (क) म (मि) नेना सकिये पिपुले पा स्वगे आरोधेवे (।*) एतिय अठाय च सावने कटे (खु) दका च उडाला च पकमतुति अता पि च जानंतु इय पक (रा) (व)

4 किति चिर-ठितिके सिया (।*) इय हि अठे वढि वढिसिति विपुल च वढिसिति अपलधियेना दियढिय वढिसत (।*) इय च अठे पवति (सु) लेखापेत वालत (।*) हध च अथि

5 साला-ठ (भे) मिला ठ (ं) मसि लाखापेतवय त (।*) एतिना च वयजनेना यावतक तुपक अहाले सवर विवसेतवा (य) ति (।*) (व्यु) टेना सावने कटे (।*) २०० (+ *) ५० (+ *) ६ स-

6 स विवासा त (।।*)

II

BHABRU EDICT

स्थान : बैराट	Place : Bairat
भाषा : प्राकृत	Language : Prakrit
लिपि : ब्राह्मी	Script : Brahmi

1 **पि (प्रि) यदसि लाजा मागधे संघं** अभिवादे (तू) नं आहा अप (ा) बाधतं च फासुविहालतं चा (।*)

2 विदिते वे भंते आवतके हमा **बुधसि धंमसि संघसी** ति गालवे चं पं (प्र)- सादे च (।*) ए केचि भंते

3 भगवता **बुधे (न)** भासिते सवे से सुभासिते वा (।*) ए चुखो भंते हमियाये दिसेया हेवं **सधंमे**

4 चिल- (ठि) तीके होसती ति अलहामि हकं तं व (ा) तवे (।*) इमानि भंते (धं) म-पलियायानि **विनय-समुकसे**

5 **अलिय-वसाणि अनागत-भयानि मुनि-गाथा मोनेय-सूते उपतिस-पं (प्र) सिने ए चा लाघुलो-**

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6 **वादे** मुसा-वादं अधिगिच्य भगवता **बुधेन** भासिते एतानि भंते धंमपलियायानि इछामि
7 किति बहुके भिखु (प) ाये च भिखुनिये चा अभिखिनं सु (ने) यु चा उपधालयेयू चा (।*)
8 हेवंमेवा उपासका चा उपासिका चा (।*) एतेनि भंते इमं लिखा (प) यामि अभिपेतं मे जानंतू ति (॥*)

III

स्थान : येरागुड़ी — **Place : Yerraguddi**
भाषा : प्राकृत — **Language : Prakrit**
लिपि : ब्राह्मी — **Script : Brahmi**

1 देवानंपिये हेवं 1a हआ (।*) 1b (स) ाधिकानि....
2 ते (कप रछवसं कंए 2a खो तु नो (।*) केसपाउ कंह (यं)
3 हुस साति (रे) कं (तु खो) सवछरे यं मया संघें उपायि-
4 (अ) (न) लेका च नामिइ (।*) तेकप मे च ढवा ते
5 -मिसा मुनि-
5a सा देवेहि ते दानि मिसिभूता (।*) पकमस हि (एस फलो ।*)
6 खु येकिस वनेदेत्पहम (न)
7 -दकेन पि प (क)- 7a धेतवे (।*) ए
8 (म) मीनेन सकिये विपुले स्वगे आरा ताय च अठाय इयं
9 (स) ावने साविते अथा खुदक-महधना इमं पराकमेवू अं-
10 च कातिठिरचि वुनेजा मे च ता-
11 (इ यं पकमे होतु विपुले पि च बढसिता अपरधिया दियढियं (।*)
12 सा नेवसा च यं (इ)
13 -(वापि) ते व्यूथेन २०० (+ ❀) ५० (+ *) ६ (।*)
13a हेवं देवानं **देवानपि-** 13b **-ये** आह यथा **देवान-**
14 (।*) (यवतिक थात हाआ) **येपि**
15 (**राजू**) **के** आनपितविये
16 नआ दपनजा नीदा ते
17 -पयिसति रठिकानि च (।*) मातापितूसू सु (सु*)-
18 सितविये हेमेव गरूसू सुसूसितविये पानेसु दयितविये

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18a सच वतविय
19 सुसुम धंमगुना पवतितविया (।*) हेवं तुफे आनपयाथ देवानंपियस वचनेन (।*) हे-
20 पनआ वमे
21 यथ हथियारोहानि कारनकानि यू (ग्य) चरियानि बंभनानि च तुफे (।*) हेवं निवेसया-
22 थ अतेवासीनि या (रि) सा पोराना पकिति (।*) इयं सुसुसितविये अपचायना य वा सव मे
22a आचरि-
23 -यस यथाचारिन आचरियस (।*) नातिकानि यथारह नातिकेसु पवतितविये (।*) हेसा (पि)
24 अंतेवासीसु यथारह पवतितविये यारिसा पोराना पकिति (।*) यथारह यथा इयं
25 आरोके सिया हेवं तुफे आनपयाथ निवेसयाथ
25a च अंतेवास (ी) नि (।*) हेवं दे-
26 (।।*) तियपनआ योपिनंवा ।

स्तम्भ लेख
PILLAR EDICTS

I

स्थान : दिल्ली-तोपरा	Place : Delhi-Topra
भाषा : प्राकृत	Language : Prakrit
लिपि : ब्राह्मी	Script : Brahmi

1 देवानंपिये पियदसि लाज हेवं आहा (।*) सड्वीसति-
2 वस-अभिसितेन मे इयं धंम-लिपि लिखापिता (।*)
3 हिदत-पालते दुसंपटिपादये अनंत अगाया धंम-कामताया
4 अगाय पलीखाया अगाय सु (सू) याया अगेन भयेना
5 अगेन उसाहेना (।*) एस चु खो मम अनुसथिया
6 धंमापेखा धंम-कामता चा सुवे सुवे वढिता वढीसति चेवा (।*
7 पुलिसा पि च मे उकसा चा गवेया चा मझिमा चा अनुविधीयंती
8 संपटिपादयंति चा अलं चपलं समादपयितवे (।*) हेमेवा अंत-

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9 **महामाता** पि (।★) एस हि विधि या इयं धंमेन पालना धंमेन विधाने
10 धंमेन सुखियना धंमेन गोती ति (॥★)

II

1 ....**देवानंपिये पियदसि लाज**
2 हेवं आहा (।★) धंमे साधू (।★) कियं चु धंमे ति (।★) अपासिनवे बहु-कयाने
3 दया दाने सचे सोचये (।★) चखु-दाने पि मे बहुविधे दिंने (।★) दुपद-
4 चतुपदेसु पखि-वालिचलेसु विविधे मे अनुगहे कटे आ पान-
5 दाखिनाये (।★) अंनानि पि च मे बहूनि कयानानि कटानि (।★) एताये मे
6 अठाये इयं धंम-लिपि लिखापिता हेवं अनुपटिपजंतु चिलं-
7 थितिका च होतू ती ति (।★) ये च हेवं संपटिपजीसति सेसु कटं कंछती ति (॥★)

III

1 **देवानंपिये पियदसि लाज** हेवं अहा (।★) कयानंमेव देखति इयं मे
2 कयाने कटे ति (।★) नो मिन पापं (दे) खति इयं मे पापे कटे ति इयं वा आसिनवे
3 नामा ति (।★) दुपटिवेखे चु खो एसा (।★) हेवं चु खो एसदेखिये (।★) इमानि
4 आसिनव-गामिनि नाम अथ चंडिये निठूलिये कोधे माने इस्या
5 कालनेन व हकं मा पलिभसयिसं (।★) एस वाढ देखिये इयं मे
6 हिदतिकाये इयंमन मे पालतिकाये (॥★)

IV

1 **देवानंपिये पियदसि ल (ा) ज** हेवं आहा (।★) **सडुवीसति-वस-**
2 अभिसितेन मे इयं धंम-लिपि लिखापिता (।★) लजूका मे
3 बहुसू पान-सत-सहसेसु जनसि आयता (।★) तेसं ये अभिहाले वा
4 दंडे वा अत-पतिये मे कटे (।★) किंति लजूका अस्वथ अभीता
5 कंमानि पवतयेवू जनस जानपदसा हित-सुखं उपदहेवू
6 अनुगहिनेवु चा (।★) सुखीयन-दुखीयनं जानिसंति धंमयुतेन च
7 वियोवदिसंति जनं जानपदं (।★) किंति हिदतं च पालतं च

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8 आलाधयेवू ति (।*) **लजूका** पि लघति पटिचलितवे मं (।*) **पुलिसा**निपि मे
9 छंदंनाति पटिचलिसंति (।*) ते पि च कानि वियोवदिसंति येन मं **लजूका**
10 चघंति आलाधयितवे (*) अथा हि पजं वियताये धातिये निसिजितु
11 अस्वथे होति वियत धाति चघति मे पजं सुखं पलिहटवे
12 हेवं ममा **लजूका** कटा जानपदस हित-सुखाये (।*) येन एते अभीता
13 अस्वथ संतं अविमना कंमानि पवतयेवू ति एतेन मे **लजूकानं**
14 अ (f) भहाले व दंडे वा अत-पतिये कटे (।*) इछितविये (हि) एसा-
(।*) किंति
15 वियोहाल-समता च सिय दंड-समता चा (।*) अव इते पि च मे आवुति (।*)
16 बंधन-बधानं मुनिसानं तोलित-दंडानं पत-बधानं तिंनि दिवसा (नि) मे
17 योते दिंने (।*) नातिका व कानि निझपयिसंति जीविताये तानं
18 नासंतं वा निझपयिता दानं दाहंति पालतिकं उपवासं व कछंति (।*)
19 इछा हि मे हेवं निलुधसि पि कालसि पालतं आलाधयेवू ति (।*) जनस च
20 वढति विविधे धंम-चलने संयमे दान-सविभागेति (।।*)

V

स्थान : रामपुरवा — Place : Rampurva
भाषा : प्राकृत — Language : Prakrit
लिपि : ब्राह्मी — Script : Brahmi

1 देवानंपिये पियदसि लाज हेवं आह (।*) सड्डवीसति- (व) साभिसितेन
मे इमानि पि जातानि अवध्यानि कटानि (।*) से यथ
2 सुके सालिक अलुसे चकवाके हंसे नंदीमुखे गेलाटे जतूक अंबा-कपिलिक दुलि
अनठिक-मछे वेदवेयके
3 गंगा-पुपुटके संकुज-मछे कफट-सेयके पंन-ससे सिमले संडके ओकपिंडे पलसते
सेत-कपोते
4 गाम-कपोते सवे चतुपदे ये पटिभोगं नो एति न च खादियति (।*) अजका
नानि एलका च सूकली च गभिनी व
5 पायमीना व अवध्य पोतके च कानि आसंमासिके (।*) वधि-कुकुटे नो कटविये
(।*) तुसे सजीवे नो झापयितविये (।*)
6 दावे अनठाये व विहिसाये व नो झापयितविये (।*) जीवेन जीवे नो पुसितविये
(।*) तीसु चातुंमा (सि) सुतिस्यं पुंनमासियं

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7 तिंनि दिवसानि चावुदसं पंनडसं पटिपदं धुवाये च अनु-पोसथं मछे अवध्ये नो पि विकेतविये (।*) एतानि येव

8 दिवसानि नाग-वनसि **केवट भोगसि** यानि अंनानि पि जीव-निकायानि नो हंतवियानि (।*) अठमि-पखाये चावुदसाये

9 पंनडसाये तिसाये पुनावसुने तीसु चातुंमासीसु सुदिवसाये गोने नो निलखितविये (।*) अजके एलके सूकले

10 ए वापि अंने नीलखियति नो नीलखितविये (।*) तिसाये पुनावसुने चातुंमासिये चातुंमासि-पखाये अस्वस गोनस

11 लखने नो कटविये (।*) याव-**सडुवीसति-वसाभिसितेन** मे एताये अंतलिकाये पंनवीसति बंधन-मोखानि कटानि (॥*)

VI

1 **देवानंपिये पियदसि लाज** हेवं आह (।*) **दुवाडस-वसाभिसितेन** मे धंमलिपि लिखापित लोकस हित-सुखाये (।*) से तं अपहट

2 तं तं धंम-वढि पापोव (।*) हेवं लोकस-हित-सुखे ति पटिवेखामि अथ इयं नातिसु हेवं पत्यासंनेसु हेवं अपकठेसु किंमं कानि

3 सुखं आवहामी ति तथा च विदहामि (।*) हेमेव सव-(नि) कायेसु पटिवेखामि (।*) सव-पासंडा पि मे पूजित विविधाय पूजाय (।*) ए चु इयं

4 अतन पचूपगमने से मे मोख्य-मुते (।*) **सडुवीस (ति)-वसाभिसितेन** मे इयं धंम-लिपि लिखापित (॥*)

VII

स्थान : दिल्ली-तोपरा — **Place : Delhi-Topra**
भाषा : प्राकृत — **Language : Prakrit**
लिपि : ब्राह्मी — **Script : Brahmi**

1 **देवानंपिये पियदसि लाजा** हेवं आहा (।*) ये अतिकंतं

2 अंतलं लाजाने हुसु हेवं इछिसु कथं जने

3 धंम-वढिथा वढेया नो चु जने अनुलुपाया धंम-वढिया

4 वढिथा (।*) एतं **देवानंपिये पियदसि लाजा** हेवं आहा (।*) एस मे

5 हुथा (।*) अतिकंतं च अंतलं हेवं इछिसु लाजाने कथं जने

6 अनुलुपाया धंम-वढिया वढेया ति नो च जने अनुलुपाया

7 धंम-वढिया वढिथा (।*) से किनसु जने अनु (प) टिपजेया (।*)

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8 किनसु जने अनुलुपाया धंम-वढिया वढेया ति (।*) (f) कनसु कानि
9 अभ्युंनामयेहं धंम-वढिया ति (।*) एतं **देवानंपिये पियदसि लाजा** हेवं
10 आहा (।*) एस मे हुथा (।*) धंम-सावनानि सावापयामि धमानुसथिनि
11 अनुस (ा) सामि (।*) एतं जने सुतु अनुपटीपजीसति अभ्युंनमिसति
12 धंम-वढिया च बाढं वढिस (ति) (।*) एताये मे अठाये धंम-सावनानि सावापितानि धंमानुसथिनि विविधानि आनपितानि य (था*) (**पुलि***) (**स**) **ा** पि बहुने जनसि आयता एते पलियोवदिसंति पि पवि थलिसंति पि (।*) **लजूका** पि बहुकेसु पान-सतसहसेसु आयता (।*) ते पि मे आनपिता हेवं च हेवं च पलियोवदाथ
13 जनं धंम-यु (त) (।*) (**देव**)**ा नंपिये पियदसि** हेवं आहा (।*) एतमेव मे अनुवेखमाने धंम-थंभानि कटानि **धंम-महामाता** कटा धं (म) (सावने*) कटे (।*) **देवानंपिये पियदसि लाजा** हेवं आहा (।*) मगेसु पि मे निगोहानि लोपा-पितानि छायोपगानि होसंति पसु-मुनिसानं अम्बा-वडिक्या लोपापिता (॥*) अढ (कोसि) क्यानि पि मे उदुपानानि
14 खानापापितानी निंसि (ढ) या-च कालापिता (।*) आपानानि मे ब (हु) कानि तत तत क (ा) लापितानि पटीभोगाये पसु-मुनिसानं (।*) (ल) (हुके*) (चु*) एस पटीभोगे नाम (।*) विविधाया हि सुखायनाया पुलिमेहि पि लाजीहि ममया च सुखयिते लोके (।*) इमं चु धम्मानुपटीपती अनुपटीपजंतु ति एतदथा मे
15 एस कट (।*) **देवानंपिये पियदसि** हेवं आहा (।*) **धंम-महामाता** पि मे ते बहुविधेसु अठेसु आनुगहिकेसु वियापटासे पवजीतानं चेव गिहिथानं च सव-(पासं*)-डेसु पि च वियापटासे (।*) संघठसि पिमे कटे इमे वियापटा होहंति ति हेमेव **बाभनेसु आ** (**ज**) **ीविकेसु** पि मे कटे
16 इमे वियापटा होहंति ति **निगंठेसु** पि मे कटे इमे वियापटा होहंति नानापासंडेसु पि मे (क) टे इमे वियापता होहंति ति पटिविसिठं पटिविसिठं तेसु तेसु (ते) (ते) (*) (**महा***) **माता** (।*) **धर्म-महामाता** चु मे एतेसु चेव विया (प) टा सवेसु च अंनेसु पासंडेसु (।*) **देवानंपिये पियदसि लाजा** हेवं आहा (।*)
17 एते च अंने च बहुका मुखा दान-विसगसि वियापटासे मम चेव **देविनं** च (।*) सवसि च मे ओलोधनसि ते बहुविधेन आ (का) लेन तानि तुठायतन (ा) नि पटी····हिद चेव दिसासु च (।*) **दालकानां** पि च कटे अंनानं च **देवि-**

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कुमालानं इमे दान-विसगेसु वियापटा होहंति ति
18 धंमापदानठाये धंमानुपटिपतिये (।*) एस हि धंमापदाने धंम-पटीपति च या इयं दया दाने सचे सोचवे मदवे साध (वे) च लोकस हेवं वढिसति ति (।*) **देवानंपिये (पियदसि*)** लाजा हेवं आहा (।*) यानि हि (क) I निचि ममिया साधवानि कटानि तं लोके अनूपटीपंने तं च अनुविधियन्ति (।*) तेन वढिता च
19 वढिसंति च मातापितिसु सुसुसाया गुलुसु सुसुसाया वयो-महालकानं अनुपटीपतिया बाभन समनेसु कपन-वलाकेसु आव दास-भटकेसु संपटीपतिया (।*) **देवानंपि (ये*) (पि*) (य) दसि** लाजा हेवं आहा (।*) मुनिसानं चु या इयं धंम-वढि वढिता दुवेहि येव आकालेहि धंम-नियमेन च निझतिया च (।*)
20 तत चु लहु से धंम-नियमे निझतिया व भुये (।*) धंम नियमे चु खो एस ये मे इयं कटे इमानि च इमानि जातानि अवधियानि (।*) अंनानि पि चु बहु- (कानि*) धंम-नियमानि यानि मे कटानि (।*) निझतिया व चु भुये मुनिसानं धंम-वढि वढिता अविहिंसाये भूतानं
21 अनालंभाये पानानं (।*) से एताये अ (थ) ये इयं कटे पुता-पपोतिके चंदमसुलियिके होतु ति तथा च अनुपटीपजंतु ति (।*) हेवं हि अनुपटीपजंतं हि (द) त-(पाल) ते आलधं होति (।*) **सतविसति** वसाभिसितेन मे इयं धम्मलिबि लिखापापिता ति (।*) एतं देवानंपिये (।*) इयं
22 धम्म-लिबि अत अथि सिला-थंभानि वा सिला-फलकानि वा तत कटविया एन एस चिलठितिके सिया (॥*)

गौण स्तम्भ लेख
MINOR PILLAR INSCRIPTIONS

I. रानी का स्तम्भ लेख
QUEEN'S EDICT

स्थान : कौशाम्बी
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Kausambi
Language : Prakrit
Script : Brahmi

1 देवानंपियषा वचनेना सवत महमता
2 वतविया (।*) ए हेता दुतिया देवीये दाने

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3 अंबा-वडिका वा आलमे व दान-(गहे) (व) (ए) (वा) (पि) (अ) ंने
4 कीछि गनीयति ताये देविये षे (।*) नानि (हे) वं (ग*) (न) (तवियेे*)
5 दुतीयाये देविये ति **तीवल-मातु कालुवाकिये** (॥*)

II. कौशाम्बी स्तम्भ लेख
KAUSAMBI PILLAR EDICT

1 (**देवानं***) (**पि**) ये आनपयति (।*) **कोसंबिय** महाम (ा) त
2 ....(स) म (गे) (कटे) स (ं) **घसि** नो लहिये
3 ....(संघं) (भा) खति-भि (खु) व (ा) भि (खु) नि वा (से) (पि) चा
4 (ओ*) दाता (ा) नि दुसानि (स) नंधापयितु अ (नावा) स (सि) (आ) व (ा) सयि (ये) (॥*)

III. सांची स्तम्भ लेख
SANCHI PILLAR EDICT

भाषा : प्राकृत — **Language : Prakrit**

लिपि : ब्राह्मी — **Script : Brahmi**

1 ....
2 ....(य) ा भे (त).... (।*) (**सं***) (**घे**) (स*) मगे कटे
3 (भि*) खून (ं) च भि (खुनी) नं चा ति (पु) त- प-
4 (पो*) तिके चं (द) न- (सू) रि (यि) के (।*) ये **संघं**
5 भ (ा) खति- भिखु वा भिखुनि वा ओदाता-
6 नि दुस (ानि) सनं (धापयि) तु अना (वा)-
7 ससि वा (सा) पेतवि (ये) (।*) इछा हि मे कि-
8 ति संघे समगे- चिल-ायतीके सिया ति (॥*)

IV. सारनाथ स्तम्भ लेख
SARNATH PILLAR EDICT

1 **देवा (नंपिये–)** ... ...
2 ए ल... ... ...
3 **पाट** ... ...ये- केन पि संघे भेतवे (।*)
ए चु खो

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4 (भिखू) (वा) (भिखु) नि वा संघं भ (खति) (से) ओदातानि दुस (ानि) (स) ं-नंधापयिया आनावाससि
5 आवासयिये (।*) हेवं इयं सासने भिखु-संघसि च भिखुनि-संघसि च विंनपयितविये (।*)
6 हेवं देवानंपिये आहा (।*) हेदिसा च इका लिपी तुफाकंतिकं हुवा ति संसलनसि नि रिवैता (।*)
7 इकं च लिपिं हेदिसमेव उपासकानंतिकं निखिपाथ (।*) ते पि च उपासका अनुपोसथं यावु
8 एतमेव सासनं विस्वंसयितवे (।*) अनपोसथं च धुवाये इकिके महामाते पोसथाये
9 याति एतमेव सासनं विस्वंसयितवे आजानितवे च (।*) आवते चतुफाकं आहाले
10 सवत विवासयाथ तुफे एतेन वियंजनेन (।*) हेमेव सवेसु कोट-विषवेसु एतेन
11 वियंजनेन विवासापयाथा (॥*)

स्मारक स्तम्भ लेख
COMMEMORATIVE PILLAR EDICTS

I. रूमनदेई स्तम्भ लेख
RUMMINDEI PILLAR EDICT

भाषा : प्राकृत
लिपि : ब्राह्मी

Language : Prakrit
Script : Brahmi

1 देवानंपियेन पियदसिन लाजिन वीसति-वसाभिसितेन
2 अयन आगाच महीयिते हित बुधे जाते सक्य-मुनी ति (।*)
3 सिला-विगड-भीचा- कालापित सिला-थभे च उसपापिते (।*)
4 हिद भगवं जाते ति लुंमिनी-गामे उबलिके कटे
5 अठ-भागिये च (॥*)

II. निगाली-सागर स्तम्भ लेख
NIGALI-SAGAR PILLAR EDICT

देवानं पियेन पियदसिन लाजिन चोदस वसा (यिसितेज) बुधस कोनाकयनस भुवे दुतियं वढति (वीसती) वसाभिसितेन च अतन अगाच महीयिते सिलाथमचउयपापिते

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गुहा लेख
CAVE EDICTS

स्थान : गया (बिहार)	Place : Gaga (Bihar)
भाषा : प्राकृत	Language : Prakrit
लिपि : ब्राह्मी	Script : Brahmi

I

1 लाजिना पियदसिना दुवाडस-वसा (भिसितेना)
2 (इयं) (निगोह) -कुभा दि (ना) (आजीविकेहि) (॥*)

II

1 लाजिना पियदसिना दुवा-
2 डस-वसाभिसितेना इयं
3 कुभा खलतिक-पवतसि
4 दिना (आजीवि) केहि (॥*)

III

1 लाजा पियदसि एकुनवी-
2 सति-वसा (भि) सिते (।*) ज (लघो)-
3 (सागम) थात (मे) इ (यं) (कुभा)
4 सुपि (ये) ख (लतिकपवतसि*) (दि)
5 ना (॥*)

समकालीन मौर्य अभिलेख
CONTEMPORARY MAURYAN INSCRIPTIONS

I. महास्थान अभिलेख
MAHASTHANA INSCRIPTION

1 ···· नेन। संव गियानं [तल दिन स]-सम दिन [सु]-
2 [म] ाते। सुलखिते पुडनगलते। ए [त]
3 [नि] वहिपयिसति। संवगियानं [च] [दि] ने
4 [धा] नियं। निवहिसति। दग तियायिके····

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5 ....[यि] कसि । सु अ-तियायिक [सि] प । गंड [केहि]
6 ....[यि] केहि एस कोठा गाले कोसं....
7 ....

II. सोहगौरा ताम्रलेख
SOHGAURA COPPER-PLATE INSCRIPTION

1 सवतियन महमग (त) न (स) सने मन वसिति-क-
2 द । सिलिमते वस-गमे व एते दवे कोठगलनि
3 ति-थवनि । माथुल-च (च)-मोदम-भलकन छ-
4 [ल] कयियति अतियायिक्य । नो गहिग (त) वय ।

III. पिपरहवा अभिलेख
PIPRAHAVA VASE INSCRIPTION

—सुकिति-भतिन स भगिनिकनं स-पुत-दलनं (।)
इयं सलिल-निधने बुधस—भगवते सकि [यानं] (।।)

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2

185 ई० पू० से 320 ई० तक के शिलालेख
INSCRIPTIONS FROM 185 B.C. TO 320 A.D.

शुंग कालीन आलेख
INSCRIPTIONS OF THE SUNGA PERIOD

भरहुत बौद्ध स्तम्भ लेख
THE BHARHUT BUDDHIST PILLAR INSCRIPTION

स्थान : भरहुत
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Bharhut
Language : Prakrit
Script : Brahmi

1 सुगनं रजे रञो गागी-पुतस विसदेवस
2 पौतेण गोति-पुतस आगरजुस पुतेण
3 वाछि-पुतेन धनभूतिन कारितं तोरनां
4 सिला-कंमंतो च उपंण (॥*)

बेसनगर का गरुड़ स्तम्भ लेख
BESNAGAR GARUDA PILLAR INSCRIPTION

स्थान : विदिसा
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Vidisa
Language : Prakrit
Script : Brahmi

I

1 (दे) वदेवस वा (सुदे*) वस गरुडध्वजे अयं
2 कारिते इ (अ) हेलिओदोरेण भाग-
3 वतेन दियस पुत्रेण तक्खसिलाकेन
4 योन-दूतेन (आ) गतेन महाराजस

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5 अंतलिकितस उप (˙ *)मकास रञो
6 (को) सीपु (त्र) स (भ)ागभद्रस त्रातारस-
7 वसेनच (तु) दसेंन राजेन वंधमानस (॥ *)

II

1 त्रिनि अमुत-पदानि (इअ*) (सु)-अनुठितानि
2 नेयंति (स्वगं) दम चाग अप्रमाद (॥ *)

घोसुंडी शिलालेख
GHOSUNDI INSCRIPTION

स्थान : उदयपुर — Place : Udaipur
भाषा : संस्कृत — Language : Sanskrit
लिपि : ब्राह्मी — Script : Brahmi

1 (कारितो अयं राज्ञा भागव*) (ते) न गाजायनेन पाराशरी-पुत्रेण स-
2 (र्वतातेन अश्वमेध-या*) जिना भगव (द्*) भ्यां संकर्षण-वासुदेवाभ्यां
3 (अनिहताभ्यां सर्वेश्वरा*) भ्यां पूजा-शिला-प्राकारो नारायण-वाटका (॥*)

धनदेव का अयोध्या शिलालेख
AYODHYA STONE INSCRIPTION OF DHANADEVA

स्थान : अयोध्या — Place : Ayodhya
भाषा : संस्कृत — Language : Sanskrit
लिपि : ब्राह्मी — Script : Brahmi

1 कोसलाधिपेन द्विरश्वमेध-याजिनः सेनापतेः पुष्यमित्रस्य षष्ठेन कौशिकी पुत्रेत्र धन····
2 धर्मराज्ञा पितुः फल्गुदेवस्य केतनं कारितं (॥*)

खारवेल का हाथी गुम्फा लेख
HATHIGUMPHA INSCRIPTION OF KHARAVELA

स्थान : उदयगिरि — Place : Udaigiri
भाषा : संस्कृत — Language : Sanskrit
लिपि : ब्राह्मी — Script : Brahmi

1 नमो अरहंतानं (।*) नमो सव-सिघानं (॥*) ऐरेण महाराजेन महामेघवाहनेन

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चेति-राज-व (ं) स-वधनेन पसथ-सुभ-लखनेन चतुरंत-लुठ-(ण)-गुण-उपितेन **कलिंगाधिपतिना** सिरिखारवेलेन

2 (**पं**) **दरस-वसानि** सीरि-(कडार)-सरीर-वता कीडिता कुमार-कीडिका (॥*) ततो लेखरूप-गणना-ववहार-विधि-विसारदेन सव-विजावदातेन **नव-वसानि** योवराज (प) सा-सितं (॥*) संपुंण-**चतुवीसति-वसो** तदानि वधमानसेसयो-वेनाभिविजयो ततिये

3 **कलिंग-**राज वसे पुरिस-युगे महाराजाभिसेचनं पापुनाति (॥*) अभिसितमतो **च पधमे वसे** वात-विहत-गोपुर-पाकार-निवेसन पटिसंखारयति **कलिंग-नगरि-खिबी** (**रं**) (।*) सितल-तडाग-पाडियो च बंधापयति सवूयानप (टि) संथपनं च

4 कारयति पनति (सि?) साहि सत-सहसेहि पकतियो च रंजयति (॥*) **दुतिये च वसे** अचितयिता **सातकंनि** पछिम-दिसं हय-गज-नर-रध-बहुलं दंडं पठापयति (।*) **कन्हबेंणा**-गताय च सेनाय वितासिति **असिकनगरं** (॥*) **ततिये पुन वसे**

5 गंधव-वेद-बुधो दप-नत-गीत-वादित-संदसनाहि उसव-समाज-कारापनाहि च कीडापयति नगरिं (॥*) तथा **चवुथे वसे निजाधराधिवासं** अहतपूवं **कलिंग** (?-) पुव-राज-(निवेसितं)········वितध-म (कु) ट········च निखित-छत (?)-

6 भिंगारे (हि) त-रतन-सपतेये सव-**रठिक-भोजके** पादे वंदापयति (॥*) **पंचमे** च दानी **वसे नंद-राज-ति-वस-सत-ओ** (घा) टितं **तनसुलिय-वाटा** पणाडिं नगरं पवेस (य) ति सो········(।*) (अ*) भिसितो **च** (**छठे-वसे***) राजसेयं संदंसयंतो सवकर-वण—

7 **अनुगह-अनेकानि** सत-सहसानि विसजति पोर-जानपदं (॥*) **सतमं च वसं** (पसा) सतो वजिरधर········स मतुक पद········(**कु**) प········(।*)········ **अठमे च वसे** महता सेन (ा)········**गोरधगिरिं**

8 घातापयिता **राजगहं** उपपीडपयति (।*) एतिन (**ा**) च कंमपदान-स (ं) नादेन····सेन-वाहने विपमुचितुं **मधुरं** अपयातो **यवनरा** (**ज**) (डिमित ?)···· यछति····पलव····

9 कपरुखे हय-गज-रथ-सह यति सय-घरावास····सव-ग्रहणं च कारयितु ब्रह्मणानं ज (य) परिहारं ददाति (।*) अरहत········(**नवमे च वसे***)········

10 ········**महाविजय**-पासादं कारयति अठतिसाय सत-सहसेहि (॥*) **दसमे च वसे** दंड-संधी-सा (ममयो) (?) (**भरधवस-**पठा (?) न मह (ि) जयनं (?) ········कारापयति (॥*) [**एकादसमे च वसे***)··· ····प (ा) यातानं च म

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(नि)-रतनानि उपलभते (?)

11 ·······पुवं राल-निवेसितं **पीथुंडं** गदभ नंगलेन कासयति (।*) जन (प) द-भावनं च तेरस-वस-सत-कतं भि (ं) दति **त्रमिर-** दह (?)-संघातं (।*) **बारसमे** च वसे·······(सह) सेहि वितासयति **उतरापध-राजानो**····

12 **म (ा) गधानं** च विपुलं भयं जनेतो हथसं **गंगाय** पाययति (।*) **म (ाग)** **ध (ं)** च राजानं **बहसतिमितं** पादे वंदापयति (।*) **नंदराज-**नीतं च **का** (**लि**)ंग-जिनं संनिवेस····**अंग-मगध-**वसुं च नयति (।।*)····

13 ····(क) तु (ं) जठर-(लखिल-(गोपु) राणि सिहराणि निवेसयति सत-विसिकनं (प) रि-हारेहि (।*) अभुतमछरियं च हथी-निवा (स) परिहर····हय-हथि-रतन-(मानिकं) **पंडराजा**····(मु)त-मनि-रतनानि आहरापयति इध सत-(सहसानि)

14 ····सिनो वसीकरोति (।*) **तेरसमे च वसे** सुपवत-विजय-चके **कुमारीपवते** अरहते [हि*] पखिन-सं(सि)तेहि **कायनिसीदियाय** यापूजावकेहि राजभितिनि चिन-वतानि वास (ा) (सि)तानि पूजानुरतउवा (सग-**खा**)**रवेल**-सिरिना जीवदेह(सयि)का परिखाता (।।*)

15 ····सकत-समण सुविहितानं च सव-दिसानं ञ(नि) नं (?) तपसि-इ(सि)न संघियनं **अरहत**निसीदिया-समीपे पाभारे वराकार-समुथा-पिताहि अनेकयोजना-हिताहि····सिलाहि····

16 ·······चतरे च वेडुरिय-गभे थभे पतिठापयति पानतरीय-सत-सहसेहि (।*) मु(खि)-य कल-वोछिनं च चोय(ठि)-अंग संतिक (ं) तुरियं उपादयति (।*) खेम-राजा स वढ-राजा स भिखु-राजा धम-राजा पसं(तो) सुनं-(तो) अनुभव (तो) कलानानि

17 ····गुण-विसेस-कुसलो सव-पासंड-पूजको सव-दे(वाय)तन-सकारकारको अपतिहत-**चक**-वाहनबलो च धरो गुतचको पवतचको राजसिवसू-कुल-विनिश्रितो महाविजयो राजा **खारवेलसिरि** (।।*)

नागनिका का नानाघाट गुहा लेख

NANAGHAT CAVE INSCRIPTION OF NAGANIKA

स्थान : पूना के समीप
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Near Poona
Language : Prakrit
Script : Brahmi

1 (सिधं ।*)····नो **धंमस** नमो **ईदस** नसो **संकंसन-वासुदेवानं** चंद.सूरानं (महि)

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मा (व) तानं चतुं नं चं लोकपालानं **यम-वरुन-कुबेर-वासवानं** नमो (॥*)
कुमारवरस ख (**द**) **सिरिस** र (ञो)

2 ·······(व) ोरस थेरस अ-प्रतिहत-चकस **दखि** (**नप***) ठ-(पतिनो*)····

3 (मा)····(बाला*) य महारठिनो **अंगिय**-कुल-वधनस सगर-गिरिवर-वल (या) य पथविय पथम-वीरस वस····य व अलह (वंतठ ?)····सलसु····महतो मह····

4 **सिरिस**····भारिया देवस पुतदस वरदस कामदस धनदस (**खद**) **सिरि**-मातु **सतिनो सिरिमतस** च मातु (य) सीम·······

5 वरिय····ा (न) ागवर-दयिनिय मासोपवासिनिय गह-तापसाय चरित ब्रह्म-चरियाय दिख व्रत-यंञ-सुंडाय यञा-हुता धूपन-सुगंधा य निय·······

6 **रायस**····(य*) ञेहि यिठं (।*) वनो । **अगाधेय** यंञो द (खि) ना दिना गावो **बारस** १० [+ *] २ असो च १ (।*) **अनारभनियो** यंञो दखिना धेनु····

7 ·······दखिनायो दिना गावो १००० [+ *] ७०० हथी १०·······

8 ·······स····ससतरय (व) ासलठि २०० [+ *] ८० [+ *] ९ कुभियो रुपामयियो १० [+ *] ७ भि·······

9 ·······**रिको** यंञो दखिनायो दिना गावो १०००० [+ *] १००० असा १००० पस (पको*)····

10 ·······१० [+ *] २ गमवरो १ दखिना काहापना २०००० [+ *] ४००० [+ *] ४०० पसपको काहापना ६०००।-**राज** (**सूयो यंञो***)·······सकटं

द्वितीय अंश

11 धंञगिरि-तंस-पयुतं सपटो १ असो १ अस-रथो १ गावीनं १०० (।*) **असमेधो** यंञो बितियो (यि*) ठो दखिनायो (दि) ना असो रुपाल- (ंका) रो १ सुवंन····नि १० [+ *] २ दखिना दिना काहापना १०००० [+ *] ४००० गामो १ (हठि)····(दखि) ना दि (ना)

12 गावो—सकटं धंञगिरितस-····पयुतं····(।*) ***वायो** यंञो·······१० [+ *] ७ (धेनु?)·······(*) ा (*) ावाय····सतरस

13 ·······१० [+ *] ७ अच····न····लय····पसपको दि (नो)·······(दखि) ना दिना सु····पीनि १० [+ *] २ अ (?) सो रुप (ालं) कारो १ दखिना काहाप (ना) १००००····२

14 ·······गावो २०००० (।*) (**भगल**) **-दसरतो** यंञो यि (ठो) (दखिना)

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(दि) ना (गावो) १०००० । **गर्गतिरतो** यञो यिठो (दखिना)········ पसपको पटा ३०० । **गवामयनं** यञो यिठो (दखिना दिना) गावो १००० [+ *] १०० । ········गावो १००० [+ *] १०० (?) पसपको काहापना····पटा १०० (।*) **अतुयामो** यञो····

15 ····(ग) **वामयनं** य (ञो) दखिना दिना गावो १०००० [+ *] १०० । **अंगीरस** (ा) **मयनं** यञो यिठो (द) खिना गावो १००० [+ *] १०० । त········(दखिना दि) ना गावो १००० [+ *] १०० । **सतातिरतं** यञा········ १००····(।*)····(य) ञो दखिना ग (ा) (वो) १००० [+ *] १०० (।*) **अंगिरस ति रात्रः** यञो यिठो (दखि) ना गा (वो)····(।*)····

16 ····(गा) वो १००० [+ *) २ (।*) **छन्दोमप** (**व**) **मा** (**नतिरात्रः**) दखिना गावो १००० । **अं** (**गि**) **र** (**सतिर**) **तो** यं (ञो) (यि) ठो द (खिना)····**रतो** यिठो यज्ञो दखिना दिना····(।*)····**तो** यंञो यिठो दखिना···· (।*)····यञो यिठो दखिना दिना गावो १००० ।

17 ········न स सयं········दखिना दिना गावो········त····(।*) (**अं**) **गि** (**रसा**) **मयनं** छवस········(दखि) ना दिन गाव १०००····(।*)····(दखिना) दिना गावो १००० । **तेरस**········अ····(।*)

18 ········(।*) **तेरसरतो** स····छ····(अ)ाग-दखिना दिना गावो····(।*)···· **दसरतो** म····(दि) ना गावो १०००० । उ········१००० । द····

19 ········(यं) ञो दखिना दि (ना) ········

20 ········(द) खिना दिना········

गौतमी पुत्र शातकर्णि का नासिक गुहा लेख (१८वाँ वर्ष)

NASIK CAVE INSCRIPTION OF GAUTAMIPUTRA SHATKARNI (18th year)

स्थान : नासिक
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Nasik
Language : Prakrit
Script : Brahmi

1 सि (धं) (॥*) सेनाये (व) जयं (त) ये विजय-खधावारा (**गो**) **वधनस बेनाकटक**-स्वामि **गोतमि-पुतो** सिरि-**सदकणि**

2 आनपयति **गोवधने** अमच (विराहु) पालितं (।*) गामे **अपर-कखडि** (**ये**) (य) खेतं अजकालकियं **उसभदातेन** भूतं निवतन

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3 सतानि वे २०० एत अम्ह-खेत निवतण-सतानि बे २०० इमेस पवजितान **तेकिरसिण** वितराम (।*) एतस चस खेतस परिहार
4 वितराम अपावेसं अनोमस अलोण-खा (दकं) अरठसविनयिकं सवजा-तपारिहारिक च (।*) ए (ते)हि नं परिहारेहि परिह (र) हि (।*)
5 एते चस खेत-परिहार (रे) **च एथ** निबधापेहि (।*) अवियेन आणतं (।*) अमचेन सिवगुतेन छतो (।*) महासमियेहि उपरखितो (।*)
6 दता पटिका **सवछरे** १० (।*) ८ वास-पखे २ दिवसे १ (।*) तापसेन कटा (।।*)

गौतमी पुत्र शातकर्णि का नासिक गुहालेख (२४वाँ वर्ष)
NASIK CAVE INSCRIPTION OF GAUTAMIPUTRA SHATKARNI (24th year)

स्थान : नासिक
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Nasik
Language : Prakrit
Script : Brahmi

1 सिद्धं (।।*) **गोवधने** अम(च)स सामकस (दे)यो (रा)जाणितो (।*)
2 रञो **गोतमिपुतस सातकणि** (स) म(ह) देवीय च जीवसुताय राजमातुय वचनेन **गोवधने** (अम*) चो सामको आरोग वतव (।*) ततो एव च
3 वतवो (।*) एथ अम्हेहि पवते **तिरण्हुम्हि** अम्ह-धमदाने लेणे पतिवसतानं पवजितान भिखन गा(मे) **कखडीसु** पुव खेतं दत (।*) त च खेत
4 (न) कसते (।*) सो च गामो न वसति (।*) एवं सति य दानि एथ नगर-सीमे राजकं खेतं अम्ह-सतकं ततो एतेस पवजितान भिखूनं **तेरण्हुकानं** दद(म)
5 खेतस निवतण-सतं १०० (।*) तस च खेतस परिहार वितराम अपावेस अनोमस अ-लोण-खादक अ-रठ-सविनयिक सव-जात-पारिहारिक च (।*)
6 एतेहि न परिहारेहि परिहरेठ (।*) एत चस खेतपरीहा(रे) च एथ निबधापेथ (।*) अवियेन आणत (।*) पटिहार (र*)-रखिय लोटाय छतो लेखो (।*) **सवछरे** २० [+ *] ४
7 वासान पखे ४ दिवसे पचभे ५ (।*) सुजिविना कटा (।*) निबधो-निबधो **सवचरे** २० [+ *] ४ गिंहान पखे २ दिवसे १० (।।*)

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पुलमावि का कार्ले गुहा लेख (७वाँ वर्ष)
KARLE CAVE INSCRIPTION OF PULUMAVI (7th year)

स्थान : कार्ले (पुणे)
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Karle (Pune)
Language : Prakrit
Script : Brahmi

1 रञो वासिठिपुतस सामि-सिरि-(**पुलुमाविस***) **सवछरे सतमे** ७ गिम्ह-पखे पचमे ५
2 दिवसे पथमे १ एताय पुवाय ओखलकियानं महार(थि)स कोसिकिपुतस मित-देवस पुतेन
3 (म*) हारथिना वासिठिपुतेन सोमदेवेन गामो दतो **वलुरक-संघस वलुरक-**लेनस स-करुकरो स-देय-मेयो (॥*)

पुलमावि का नासिक गुहा लेख (१९वाँ वर्ष)
NASIK CAVE INSCRIPTION OF PULUMAVI (19th year)

स्थान : नासिक
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Nasik
Language : Prakrit
Script : Brahmi

1 सिद्धं (॥*) रञो वासिठीपुतस सिरि-**पलुमायिस सवछरे इकुनवीसे** १० (+ *) ६ गोम्हाणं पखे बितीये २ दिवसे तेरसे १० [+ *] ३ राजरञो **गोतमी-पुतस हिमव** (त)-मेरु
2 **मंदर**-पवत-सम-सारस **असिक-असक-मुलक-सुरठ-कुकुरापरंत-अनुप-विदभ-आकारा-वंति**-राजस **विभछवत-पारिचात-सय्ह** (ह्य)- **कण्हगिरि-सचसिरि-टन-मल-यमहिद-**
3 **सेटगिरि-चकोर**-पवस-पतिस सवराज (लोक) म (ं) डल-पतिगहीत-सासनस दिवसकर-(क) र-विबोधित-कमलविमल-सविस-वदनस तिसमुद-तोय-पीत-वाहनस पतिपू (ं) ण-चद-मडल-ससिरीक-
4 पियदसनस वर-वारण-विकम-चारु-विकमस भुजगपति भोग-पीन-वाट-विपुल-दीघ-सुद (र*)-भुजस अभयोदकदान-किलिन-निभय-करस अविपन-मातु-सुसूसाकस सुविभत-तिवग-देस-कालस
5 पोरजन-निविसेस-सम-सुख-दुखस खतिय-दप-मान-मदनस **सक-यवन-पल्हव-**

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निसूदनस धमो-पजित-कर-विनियोग-करस कितापराने पि सतु-जने अ-पाणहिसा-रुचिस दिजावर-कुटूब-विवध-

6 नस खखरात-वस-निरवसेस-करस सातवाहनकुल-यस-पतिथापन-करस सव-मंडला-भिवादित-च (र*) णस विनिवतित-चातूवण-संकरस अनेक-समरावजित-सतु-सघस अपराजित-विजयपताक-सतुजन-दुपघसनीय-

7 पुरवरस कुल-पुरिस-परपरागत-विपुल-राज-सदस आगमान (नि)लयस सपुरिसानं अस-यस सिरी (ये) अधिठानस उपचारान पभवस एककुसस एक-धनुधरस एक सूरस एक-ब्रह्मणस राम-

8 केसवाजुन-भीमसेन-तुल-परकमस छण-धनुसव-समाज-कारकस नाभाग-नहुस-जनमेजय-सकर-य (या) ति-रामाबरीस-सम-तेजस अपरिमितमखयमचितभुत पवन-गरुल-सिध-यख-राखस-विजाधर-भूत-गंधव-चारण-

9 चद-दिवाकर-नखत-गह-विचिण-समरसिरसि जित-रिपु-सघस नागबर-खधा गगनतल-मभि-विगाढस कुल-विपु (लसि) रि-करस सिरि-सातकणिस मातुय महादेवीय गोतमीय बल-सिरीय सचवचन-दान-खमाहिसा-निरताय तप-दम-निय-

10 मोपवास-तपराय राजरिसिवधु-सदमखिलमनुविधीयमानाय कारित देयधम (केलासपवत*) सिखर-सदिसे (ति) रण्हु-पवत-सिखरे विम-(ान*) वर-निविसेस-महिढीकं लेण (।*) एत च लेण महादेवो महाराज-माता महाराज-(पि) तामही ददाति निकायस भदाव-नीयान भिखु-सघस (।*)

11 एतस च लेण(स) चितण-निमित महादेवीय अयकाय सेवकामो पिय-कामो च ण(ता) * * * * (दखिणा) पथेसरो पितु-पतियो धमसेतुस (ददा)ति गामं तिरण्हु-पवतस अपर-दखिण-पसे पिसाजिपदक सव जात-भोग-निरठि (।।*)

पुलमावि का नासिक गुहा लेख (२२वाँ वर्ष)
NASIK CAVE INSCRIPTION OF PULUMAVI (22nd year)

स्थान : नासिक
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Nasik
Language : Prakrit
Script : Brahmi

1 सिद्धम् । नवनर-स्वामी वासिठी-पुतो सिरि-पुलुमवि(आ)नपयति गोवधने आमच

2 सिवखदिल य अ (म्हे हि) सव १० [+*] ६ गि प २ दिव १० [+*]

३ धनकट-समनेहि यो एथ (पवते) तिर (ण्हुम्हि*)····न धं (म) सेतुस (ले)णस पटिसंथरणे (दत) अखय(नीवि*)-हेतु एथ गोवधनाहारे दखिण-

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मगे गामो **सुदिसणा** भिखुहि देवि-लेण-वासीहि निकायेन भदायनियेहि (प) तिगय दतो (।*) एतस दान-गामस सुदिसन (स) परिवटके एथ **गोवधन** (हारे) पुव-मगे

3 गाम **समलिपद** ददाम (।*) एत त मह-अइरकेन ओदेन धमसेतुस लेणस पटि-संथरणे अखय-निवि-हेतु गाम सामलिप (द) (भिखुहि देवि)-लेण-(वासीहि*) (निका)-येन भदायनियेहि पति(ग)ग्ह-(ओ) यप (पे) हि (।*) एतस च गामस **सामलि**-(पदस भिखुहल-परिहर)

4 वितराम अपा(वे)स अनोमस अ(लो)णखादक अरठसविनविक सवजात-पारि-हारिक च (।*) एतेहि न परिहारेहि हरिहरेहि (।*)एत च गाम-**समलिपद**-प (रि) हारे च एथ निबधापेहि **सु** (**दिसन**) गामस च (।*) सुदिसना (स)-विनिब (ध*) कारेहि अणता (।*) महासेनापतिना मेधुनेन''''ना छतो (।*) बटि (का)''''केहि''''तो (।*) दता पटिका **सव** २२ गि पखे* दिव ७ (।*) * तकणिना कटा (।*) **गोवधन**-वाथवान फा (सुकाये) विराहुपालेन स्वामि-वणन णत (।*) नम भगत-सपति पतपस जिनबरस बुधस (।।*)

पुलमावि का कार्ले गुहा लेख (२४वाँ वर्ष)

KARLE CAVE INSCRIPTION OF PULUMAVI (24th year)

स्थान : नासिक
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Nasik
Language : Prakrit
Script : Brahmi

1 सिध (।*) रञो वासिठिपुतस सिरि-पुलुमाविस **सवछरे चतुविसे** २० [+ *]४ **हेमंतान पखे** ततिये ३ **दिवसे** बि—

2 तिये २ उपासकस हरफरणस सेतफरण-पुत्तस्य सोवसकस्य **अबुलामाय** वथवस्य इम देयधम मडपो

3 नव-गभ माहासधियानं परिगहो सघे चातुदिसे दिन मातापितुनं पुजा-(ये*) सव-सतानं हित-सूख-स्थतये (।*) एक (वि) से सं-

4 वछरे निठितो सहेत च मे पुन बुधरखितेन मातर चस्य दि'''उपासिकाय (।*) बुध-रखितस मातु देयधंम पिठो अनो (।।*)

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यज्ञ शातकर्णि के नासिक गुहा लेख (७वाँ वर्ष)
NASIK CAVE INSCRIPTION OF YAJNA SHATKARNI (7th year)

स्थान : नासिक — Place : Nasik
भाषा : प्राकृत — Language : Prakrit
लिपि : ब्राह्मी — Script : Brahmi

1 सिधं (।*) रञो **गोतमिपुतस** सामि-सिरि-**यञ-सातकणिस सवंछरे सातमे** ७ हेमताण पखे ततिये ३
2 दिवसे पथमे कोसिकस **महासे** (**णा**)**पतिस** (भ) वगोपस भरिजाय माहसेणा-पतिणिय वासुय लेण
3 बोपकि-यति-सुजमाने अपयवसित-समाने बहुकाणि वरिसाणि उकुते पयवसाण नितो चातुदि-
4 सस च भिखु-सघस आवसो दतो ति ।।

कुषाण एवं क्षत्रप अभिलेख
KUSANA & KSATRAPA INSCRIPTIONS

कनिष्क का सारनाथ प्रतिमा लेख (३रा वर्ष)
SARNATH IMAGE INSCRIPTION OF KANISKA (year 3)

स्थान : सारनाथ — Place : Sarnath
भाषा : संस्कृत-मिश्रित प्राकृत — Language : Sanskrit-Prakrit mixed
लिपि : ब्राह्मी — Script : Brahmi

I

1 महारजस्य **कणिष्कस्य** सं ३ हे ३ दि २० [+ *] २
2 एताये पूर्वये भिक्षुस्य पुष्यवुद्धिस्य सद्धचेवि-
3 हारिस्य भिक्षुस्य बलस्य त्रेपिटकस्य
4 बोधिसत्वो छत्रयष्टि (च) प्रतिष्ठापितो
5 **बाराणसिये** भगवतो च (˙) कमे सहा मात (।*)-
6 पितिहि सहा उपद्धयायाचर्येहि सद्धचेविहारी-
7 हि अंतेवासिकेहि च सहा बुद्धमित्रये त्रेपिटिक-

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8 ये सहा क्षत्रपेण **वनस्परेन खरपल्ला-**
9 **नेन** च सहा च च (तु) हि परिषाहि सर्वसत्वनं
10 हितसुखार्त्थं (।।*)

II

1 भिक्षुस्य बलस्य त्रैपिटकस्य बोधिसत्वो प्रतिष्ठापितो ।
2 महाक्षत्रपेन **खरपल्लानेन** सहा क्षत्रपेन **वनष्परेन** ।।

स्यूविहार ताम्र लेख (११वाँ वर्ष)
SUI-VIHAR COPPERPLATE (year 11)

स्थान : बहावलपुर (पाकिस्तान)
भाषा : संस्कृत-मिश्रित प्राकृत
लिपि : खरोष्ठी

Place : Bhawalpur (Pakistan)
Language : Sanskrit-Prakrit mixed
Script : Kharosthi

1 महरजस्य रजतिरजस्य देवपुत्रस्य **क** (**निष्कस्य**) **संव(त्स)रे एकदशे सं १०** [+ *]१ दइसिकस्य मस (स्य) दिवसें अठविशे दि २० [+ *] ४[+*]४
2 (अच) त्र दिवसे भिक्षुस्य नगदतस्य ध(र्म)-कथिस्य अचर्य-दमत्रत-शिष्यस्य अचर्य-भवे-प्रशिष्यस्य यठि अरोपयत इह द (**म**) **ने**
3 विहरस्वमिणि उपसिक (ब) लनंदि-(कु) टिबिनि **बलजय-मत च** इमं यठिप्रतिठनं ठप (इ) चं अनु परिवरं ददरिं (।*) सर्व-सत्वनं
4 हित-सुखय भवतु (।।*)

कुर्रम के ताम्र मंजूषा लेख (२१वाँ वर्ष)
KURRAM COPPER CASKET INSCRIPTION (year 21)

स्थान : कुर्रम, पेशावर (पाकिस्तान)
भाषा : प्राकृत
लिपि : खरोष्ठी

Place : Kurram, Peshawar (Pakistan)
Language : Prakrit
Script : Kharosthi

1 सं २० [+ *] १ (मस) स अवदुनकस दि २० इ (शे) क्षुंनंमि एवेड्रवर्म यश-पुत्र तनु (व) कंमि रंत्रंमि (नवविह*) रंमि अचर्यन सर्वस्तिवदन परि-(ग्रहं) मि थुवंमि भग्रवतस शक्यमुनिस
2 शरिर प्रसिठवेदि (।*) यथ वुत भग्रवद अविज-प्रचग्रसंकरं संकरं-प्रचग्र विज्ञन

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(वि) ञन-प्रचग्र नम-रुव-नमरुव-प्रचग्र षड्र (य)-(दन) षड्रयदन-प्रचग्र फष पष-प्रचग्र

3 वेदन वेदन-प्रचग्र तष्ण तष्ण-प्रचग्र उवदन उवदन-प्रचग्र भव भव-प्रचग्र जदि जदि-प्रच (ग्र) जर-मर (न)-शोग्र परिदेव-दुख-दोर्मनस्त-उपग्रस (।*) (एवं) (अस) केवलस दुख-कंधस संमुदए भवदि (।*)

4 सर्व-सत्वन पुयए अय च प्रतिच-संमुपते लिखिद महिफतिएन सर्वसत्वन पुयए (॥*)

सहेत-महेत बौद्ध प्रतिमा लेख
SAHET-MAHET BUDDHA IMAGE INSCRIPTION

स्थान : श्रावस्ती, गोंडा (उ० प्र०)
भाषा : संस्कृत-प्राकृत मिश्रित
लिपि : ब्राह्मी

Place : Shravasti, Gonda (U. P.)
Language : Sanskrit-Prakrit mixed
Script : Brahmi

1 (महाराजस्य देवपुत्रस्य कणिष्कस्य (?) सं * * * * दि) १० [+ *] ६ एतये पुर्वये भिक्षुस्य पुष्य (वु*)–

2 (द्विस्य*) सद्धेयविहारिस्य भिक्षुस्य व(ल)स्य त्रेपिकटस्य दान(ं) (बो) धिसत्वो छात्रं दाण्डश्च शावस्तिये भगवतो चंकभे

3 कोसंबकुटिये (अचर्य्या) णां सर्वस्तिवादिन परिगहे (॥*)

कनिष्क द्वितीय का आरा लेख (४१वाँ वर्ष)
ARA INSCRIPTION OF KANISKA II (year 41)

स्थान : आरा, अटक (पाकिस्तान)
भाषा : प्राकृत
लिपि : खरोष्ठी

Place : Ara, Atak (Pakistan)
Language : Prakrit
Script : Kharosthi

1 महरजस रजतिरजस देवपु (त्रस) (क) इ (स) रस

2 व (झि) ष्प-पुत्रस कनिष्कस संवत्सरए एकचप (रि)-

3 (शए) सं २० [+ *]२०[+ *] १ जेठस मसस दिव(से) १ इ(शे) दिवसक्षुणमि ख (दे)

4 (कुपे) दषव्हरेन पोषपुरिअ-पुत्रण मतर-पितरण पुय (ए)

5 (हि)रंणस सभर्य (स) (स)पुत्रस अनुग्रहर्थए सर्व (सप)ण

6 जति(षु) छ (?) तए (।*) इमो च लिखितो म (धु)····(॥*)

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हुविष्क का जैन प्रतिमा लेख (४८वाँ वर्ष)
JAIN IMAGE INSCRIPTION OF HUVISKA (year 48)

स्थान : लखनऊ — Place : Lucknow
भाषा : प्राकृत — Language : Prakrit
लिपि : ब्राह्मी — Script : Brahmi

1 मह (।) राजस्य हु(वि)क्षस्य-सवचर ४० [+ *]८ व २ दि १० [+ *]६ एतस्य पुवायं (कोट्टिये-गणे) (बम) (दा*)–
2 (सि)ये (कु)ले पचनगरिय-शाकाय (घ)ञवलस्य शिशि(निये) धञ(शि)रि(ये) निवतन
3 (ब)धुकस्य वधुये शवत्रात-पो(त्रिये) यशा(ये) दान स(ं)भवस्य प्रोदिम प्र-
4 त (स्थ)पित (॥*)

हुविष्क का बौद्ध प्रतिमा लेख (५१वाँ वर्ष)
BUDDHA IMAGE INSCRIPTION OF HUVISKA (year 51)

स्थान : लखनऊ — Place : Lucknow
भाषा : संस्कृत-मिश्रित प्राकृत — Language : Sankrit-Prakrit mixed
लिपि : ब्राह्मी — Script : Brahmi

1 महाराजस्य दवपुत्रस्य हुवष्कस्य सवत्सरे ५० [+ *]१ हेमन्त-मास १ दव····
(एतस्यां) पु(र्व्वा)यां (भिक्षुणा) (बु)द्धवर्म(णा) (भग*)वतः श(क्य) (मुनेः*)
2 प्रतिमा प्रतिष्टापित सर्व-बुद्ध-पूजार्थं (म्) (।*) अ (नेन) (दे)-यधर्म-परित्यागेन उपध्यायस्य सघदासस्य (निवनावा) ( ) प्तये (ऽ*) स्तु मा(तापित्रो च) (।*) (बुद्धार्थम् इदं च दानं ?)
3 बुद्धवर्मस्य सर्व-(दु) खोपशम (।) य सर्व-सत्व-हित-सुखार्थ(ं) (म)हाराज-दे (वपुत्र-वि) हरे (॥*)

सोडास क्षत्रप का मथुरा लेख
MATHURA IMAGE INSCRIPTION OF SODASA

स्थान : मथुरा — Place : Mathura
भाषा : संस्कृत-प्राकृत — Language : Sanskrit-Prakit
लिपि : ब्राह्मी — Script : Brahmi

1 स्वामिस्य महाक्षत्रपस्य शोंडासस्य गंजवरेण ब्राह्मणेन शेग्रव-सगोत्रेण (पुष्क*)-

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2 रणि इमाषां यमड-पुष्करणीनं पश्चिमा पुष्करणि उदपानो आरामो स्तम्भो इ(मो*)
3 (शिला) पट्ट च···· ····(॥*)

पटिक का तक्षशिला ताम्रलेख (७८वाँ वर्ष)
TAKSASHILA COPPERPLATE OF PATIKA (year 78)

स्थान : तक्षशिला — Place : Taxila
भाषा : प्राकृत — Language : Prakrit
लिपि : खरोष्ठी — Script : Kharosthi

1 (सवत्स)रये अठसततिमए २० [+ *] २० [+ *] २० [+ *] १० [+ *] ४ [+ *] १ महरयस महंतस (मो)गस प(ने*)मस- मसस दिवसे पंचमे ४ [+ *] १ एतये पुर्वये क्षहर(स)
2 चुक्सस च क्षत्रपस लिअको कुसुलुको नम तस पुत्रो (पति) (को*) तखशिलये नगरे (।*) उतरेण प्रचु-देशो क्षेम नम (।*) अत्र
3 (दे*) शे पतिको अप्रतिठवित भगवत शकमुनिस शरिरं (प्र*) तिथ (वेति) (सं) धरमं च सर्व-बुधन पुयए मत-पितरं पुयय (ंतो)
4 क्षत्रपस स-पुत्र दरस अयु-बल-र्वधिए भ्रतर सर्व (च) (ञतिग)-(वं*)धवस च पुययंतो (।*) महदनपति पतिक सज उव(झ)-ए (न*)
5 रोहिणिमित्रेण य इम (मि ?) संघरमे नवकमिक (॥*)

कलवान ताम्र लेख
KALWANA COPPERPLATE

स्थान : कलवानर (तक्षशिला) — Place : Kalwanar (Taxila)
भाषा : प्राकृत — Language : Prakrit
लिपि : खरोष्ठी — Script : Kharosthi

1 सवत्सरये १ [+ *] १०० [+ *] २० [+ *] १० [+ *]४ अजस श्रवणस मसस दिवसे त्रेविशे २० [+ *] १[+ *] १ [+ *] १ इमण क्षुणेण चंद्र उअसिअ
2 ध्रंमस ग्रहवतिस धित भद्रवलस भय छ (?) डशिलए शरिर प्रइस्यवेति गहथू-
3 वमि सध भ्रदुण नंदिवढ़णेण ग्रहूवतिण सध पुत्रेहि शमेण सइतेण च । धतुण च

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4 ध्रमए सध ष्णशएहि रजए इद्रए य सध जिवणंदिण शमपुत्रेण अयरिएण य स(र्व)स्ति-

5 वअण परिग्रहे रउ-णिकमो पुयइत सर्व-स्वत्वण पुयए (।*) णिवणस प्रतिअए होतु (॥*)

नहपान कालीन नासिक गुहा लेख (शाके ४२)

NASIK CAVE INSCRIPTION OF THE TIME OF NAHAPANA

(Saka 42)

I

स्थान : नासिक
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Nasik
Language : Prakrit
Script : Brahmi

1 सिधं (॥*) **वसे** ४० [+ *]२ वेसाख-मासे राञ । **क्षहरातस** क्षत्रपस **नहपानस** जामा तरा दीनीक-पुत्रेन **उषवदातेन** संघस चातुदिसस इमंलेणं नियातितं (।*) दत चानेन अक्षय-निवि काहापण-सहस्रा-

2 नि त्रीणि ३००० संघस चातुदिसस ये इमस्मिं लोणे वसांतान (˙) २ भविसति-चिवरिक कुशाणमूले च (।*) एते च काहापणा प्रयुता गोवधनं वाथवासु श्रेणिसु (।*) कोलीक-निकाये २००० वृधि पडिक-शत अपर-कोलीक-निका-

3 ये १००० वधि पा(यू) न-(प)डिक-शत (।*) एते च काहापणा (अ) पडिदातवा वधि-भोजा (।*) एतो चिवरिक-सहस्रानि वे २००० ये पडिके सते (।*) एतो मम लेणे वसवुथान भिखुनं **वीस** (ा) **य एकीकस चिवरिक बारसक** (।*) य सहस्र प्रयुतं पायुन-पडिके शते अतो कुशन-

4 मूल (।*) **कापूराहारे** च गामे चिखलपद्रे दतानि नालिगेरान मुल-सहस्राणि अठ ८००० (।*) एत च सर्वं स्रावित (नि)गम-सभाय निबध च फलकवारे चरित्रतो ति (।*) भूयोनेन **वसे** ४० [+ *]१ **कातिक शूधे पनरस** पुवाक **वसे** ४० [+ *]५

5 पनरस नियुतं भगवता (˙) देवानं ब्राह्मणानं च कार्षापण-सहस्राणि सतरि ७००० प (˙) चत्रि (˙) शक सुवण कृता दिन सुवर्ण-सहस्रणं मूल्य (˙) (॥*)

6 फलकवारे चरित्रतो ति (॥*)

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II

1 सीद्धम्-(॥*) राज्ञः **क्षहरातस्य** क्षत्रपस्य नहपानस्य जामात्रा दीनीक-पुत्रेण **उषवदातेन** त्रि-गोशत-सहस्रदेन नद्या **बार्णासायां** सुवर्णदान-तीर्थकरेण देवत (ा) भ्यः ब्राह्मणेभ्यश्च षोडश-ग्रामदेन अनुवर्षं ब्राह्मण-शतसाहस्रीभोजापयित्रा
2 **प्रभासे** पुण्यतीर्थे ब्राह्मणेभ्यः **अष्टभार्याप्रदेन भरुकछे** दशपुरे **गोवर्धने शोर्पारगे** च चतुशाला वसध-प्रतिश्रय-प्रदेन आराम-तडाग-उदपान-करेण **इबा-पारादा-दमण-तापी-करबेणा-दाहनुका** नावा पुण्य-तर-करेण एतासां च नदीनां उभतो तीरं सभा-
3 प्रपा-करेण **पीडीतकावडे गोवर्धने सुवर्णमखे शोर्पारगे** च **रामतीर्थे** चरकपर्षभ्यः ग्रामे **नानंगोले** द्वात्रीशत-नालीगेर-मूल-सहस्र-प्रदेन गोवर्धने **त्रीरश्मिषु** पर्वतेषु धर्मात्मना इदं लेणं कारितं इमा च पोढियो (॥*) भटारका-अज्ञातिया च गतोस्मिं वर्षा-रतुं **मालये** (हि) * * हि रुधं **उतमभाद्रं** मौचयितुं (।*)
4 ते च **मालया** प्रनादेनेव अपयाता उतमभद्रकानं च क्षत्रियानं सर्वे परिग्रहा कृता (।*) ततोस्मिं गतो **पोक्षरानि** (।*) तत्र च मया अभिसेको कृतो त्रीणि च गोसहस्रानि दतानि ग्रामो च (॥*) दत च (ा) नेन क्षेत्र (ं) ब्राह्मणस वाराहि-पुत्रस **अश्विभुतिस** हथे कीणिता मुलेन काहापण-सहस्रेहि चतुहि ४००० यो स-पितु-सतक नगरसीमायं उतरापरा (यं दीसायं) (।*) एतोमम लेने वस-
5 तानं चातुदीसस भिखु-सघस मुखाहारो भवसितो (॥*)

III

1 सीधं (॥*) रांञो **क्षहरातस** क्षत्रपस **नहपानस** दोहि-
2 तु दीनीक-पुत्रस **उषवदातस** कुडुंविनिय **दखमित्राय** देयधम ओवरको (॥*)

नहपान कालीन कार्ले गुहा लेख
KARLE CAVE INSCRIPTION OF THE TIME OF NAHAPANA

स्थान : कार्ले (पुणे)
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Karle (Pune)
Language : Prakrit
Script : Brahmi

1 सिधं (॥*) रञो **खहरातस** खतपस **नहपानस** जा(म)तरा (दीनीक)-पूतेन **उसभदातेन** ति-

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2 गा-सतसहस(दे)ण नदीया **बणासाया** (सु)वण-(ति)थकरेन (देवतान*) ब्रह्मणन **च** सोलस-गा

3 म-दे(**न***) **पभासे** पूत-तिथे ब्रह्मणाण अठ-भाया प(देन*) (अ) नुवासं पितु सतसहसे (भो)-

4 जपयित **वलूरकेसु** लेण-वासिनं पवजितानं चातुदिसस सघस

5 यापणय गामी (कर)**जिको** दतो स(वा)न (वा)स-वासितानं (?) (।।*)

नहपान कालीन जुनार गुहा लेख (४६वाँ वर्ष)
JUNNAR CAVE INSCRIPTION OF THE TIME OF NAHAPANA (year 46)

स्थान : जुनार (पुणे)
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Junnar (Pune)
Language : Prakrit
Script : Brahmi

1 (राञो*)महखतपस सामि-**नहपानस**

2 (आ) मतस-वछ-सगोतस **अयमस**

3 (दे*) (यधम) च (पो*)ढि मटपो च पुञथय **बसे** ४० [+ *] ६ कतो (।।*)

चष्टन-रुद्रदामन का अंडौ लेख (५२वाँ वर्ष)
ANDAU INSCRIPTION OF CHASTANA-RUDRADAMANA (year 52)

स्थान : कच्छ
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Kutch
Language : Prakrit
Script : Brahmi

I

1 (राज्ञो) (**चाष्ट**)**नस** य्सामोतिक पुत्रस राज्ञो **रुद्रदामम** **जयदाम**-पुत्रस

2 **व** (**र्षे**) (द्वि)प(ं)च(**।शे**) (५०) [+ *]२ फगुण-बहुलस (द्वि) तिय-वारे(?) मदनेन सीहिल-पुत्रेन (भ)गिनिये जेष्टवीराये

3 (सी)हि(ल-धि)त ओपशति-सगोत्राये लष्टि उथापित (।।*)

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II

1 (राज्ञो चाष्ट)नस य्सामोतिक-
2 पु(त्र)स राज्ञो (रु)द्रदामस
3 जयदाम-पुत्रस वर्षे द्वि-प(ं)-
4 (चा) शे ५० [+ *]२ फगुण-बहुलस
5 द्वितीय-वारे (?) २ ऋषभदेवस
6 सीहिल-पुत्रस ओपशति-सगोत्रस
7 भ्रात्र(ा) (मदने)न (सीहि)ल-पुत्रेन
8 लष्टि उथापित (।।*)

III

1 राज्ञो चाष्टनस य्सा(ा)मोतिक-पुत्रस राज्ञो रूद्रदामस जयदाम-पुत्रस वर्षे द्विपंचाशे ५० [+ *]२
2 फगुण-बहुलस द्वितिय-वा २ यशदताये सीहमित-धीता शेनिक-सगोत्राये शामणेरिये
3 मदनेन सीहिल-पुत्रेन कुटुविनिये (लष्टि) उथापिता (।।*)

IV

1 र(ा) ज्ञो चाष्टनस य्सामोतिक-पु(त्रस) (राज्ञो) रु(द्रदामस) ज(य)दा(म)-
2 पुत्र(स) वर्षे ५० [+ *२] फगु (न)-बहुलस (द्वितिय)-वारे (?) २
3 ऋषभदेवस त्रेष्टदत-पुत्र(स) ओपश (ति)-गो (त्र)स
4 पि(त्रा) (तिन?) त्रेष्टदतेन श्राम(णे)रेन लष्टि उथापित (।।*)

रुद्रदामन का जूनागढ़ शिलालेख (७२वाँ वर्ष)
JUNAGARH ROCK INSCRIPTION OF RUDRADAMANA
(year 72)

स्थान : जूनागढ़
भाषा : प्राकृत
लिपि : ब्राह्मी

Place : Junagarh
Language : Prakrit
Script : Brahmi

1 सिद्धं (।*) इदं तडाकं सुदर्शनं गिरिनगराद(पि) * *............(मृ*) (त्ति) कोपल-विस्तारायामोच्छ्र्य-निस:न्धि-बद्ध-दृढ़-सर्व्व पालीकत्वात्पर्व्वत-पा
2 द-प्प्रतिस्पर्धि-सुश्लि(ष्ट)-(बन्धं*)............(व)जातेनाकृत्रिमेण सेतुबन्धेनोपपन्नं सुप्प्रति-विहित-प्प्रनाली-परीवाह-

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3 मीढविधानं च त्रिस्क (न्ध★)·········नादिभिरनुग्र(है)र्महत्युपचये वर्त्तते (।★) तदिदं राज्ञो महाक्षत्रपस्य सुगृही-

4 त-नाम्न: स्वामि-**चष्टनस्य** पौत्र(स्य★) (राज्ञ: क्षत्रपस्य सुगृहीतनाम्न: स्वामी-**जयदामन★**): पुत्रस्य राज्ञो महाक्षत्रपस्य गुरुभिरभ्यस्त-नाम्नो रु(द्र)**दाम्नो वर्षे द्विसप्ततित**-(मे) ७०[+ ★२]

5 मार्ग्गशीर्ष-बहुल-प्र(ति)(पदि–)···········सृष्टवृष्टिना पर्ज्जन्येन एकार्णव-भूतायामिव पृथिव्यां कृतायां गिरेरूर्ज्जयतः **सुवर्णसिकता**-

6 **पलाशिनी**-प्रभृतीनां नदीनां अतिमात्रोद्वृत्तैर्व्वेगैः सेतुम····(यमा)णानुरूप-प्रतीकार-मपि गिरिशिखर-तरु-तटाट्टालकोपत (ल्प)-द्वारशरणोच्छ्रय-विध्वंसिना युगनिधन-सदृ-

7 श - परम - घोर - वोगेन वायुना प्रमथि(त)-सलिल-विक्षिप्त - जर्ज्जरीकृताव (दी) (र्ण★) (क्षि)प्ताश्म-वृक्ष-गुल्म-लताप्रतानं आ नदी (त) लादित्युद्घाटित-मासीत् (।★) चत्वारि हस्त-शतानि वीशदुत्तराण्यायतेन एतावत्येव (वि) स्तो(र्णे)न

8 पंचसप्तति-हस्तानवगाढेन भेदेन निस्सृत-सर्व्व-तोयं मरु-धंन्व-कल्पमतिभृशं दु(र्द)····(।★)····(स्य)र्थे **मौर्यस्य राज्ञः चन्द्र(गु)(प्त★)-(स्य) राष्ट्रियेण(वै) श्येन पुष्य-गुप्तेन** कारितं **अशोकस्य मौर्यस्य** (कृ★)ते **यवनराजेन तुष (ा) स्फेनाधिष्ठाय**

9 प्रण(ा)लीभिरल(ं)कृत(ं) (।★) (त)त्कारित(या) च राजानुरूप-कृतविधानया तस्मिं (भे) दे दृष्टया प्रनाड्या- वि(स्तृ) त-से (तु★)········णा आ गर्भात्प्रभृत्यवि (ह) त-समुदि (वरा) जलक्ष्मी-धारणागुणतस्सर्व्व-वर्णैरभिगंम्य रक्षणार्थं पतित्वे वृतेन (आ) प्राणोच्छ्वासात्पुरुषवधनिवृत्ति-कृत-

10 सत्यप्रतिज्ञेन अन्य(त्र) संग्रामेष्वभिमुखागत-सदृश-शत्रु-प्रहरण-वितरणत्वाविगुणरि (पु★)········त-कारुण्येन स्वयमभिगतजन-पदप्रणिपति(ता★)(यु) षशरणदेन दस्यु-व्याल-मृग-रोगादिभिरनुपसृष्टपूर्व्व-नगर-निगम-

11 जनपदानां स्ववीर्य्यार्जितानामनुरक्त-सर्व्व-प्रकृतीनां **पूर्व्वापराकरावन्त्यनूपनीवृदा-नर्त्त-सुराष्ट्र-श्व(भ्र-मरु-कच्छ-सिन्धु-सौवी)र-कुकुरापरांत-निषादादीनां** समग्राणां तत्प्रभावाद्य (थावत्प्राप्तधर्मार्थ★) काम-विषयाणां विषयाणां पतिना सर्व्वक्षत्रा-विष्कृत-

12 वीर-शब्द-जा(तो)त्सेकाविधेयानां **यौधेयानां** प्रसह्योत्सादकेन **दक्षिणापथपतेस्सात-कर्णे**-र्द्विरपि नीर्व्याजमवजीत्यावजीत्य संबंधा-(वि)दूर(त★)या अनुत्सादना-

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त्प्राप्तयशसा(वाद)-........(प्रा*)-(प्त) - विजयेन भ्रष्टराज-प्रतिष्ठापकेन यथार्त्थ-हस्तो-

13 च्छ्र्यार्जितोर्जित-धर्मानुरागेन शब्दार्त्थ-गान्धर्व्व-न्यायाद्यानां-विद्यानां महतीनां पारण-धारण-विज्ञान-प्रयोगावाप्त-विपुल-कीर्त्तिना तुरग-गज-रथचर्य्यासिचर्म-नियुद्धाद्या........ति-परबल-लाघव-सौष्ठव-क्रियेण अहरहर्द्दान-मानान-

14 वमान-शीलेन स्थूललक्षेण यथावत्प्राप्तैर्बलिशुल्क-भागैः कानक-राजत-वज्रवैडूर्य रत्नोपचयविष्यन्दमान-कोशेन स्फुट-लघु-मधुर-चित्र-कान्तशब्दसमयोदारालंकृत गद्य-पद्य-(काव्य-विधान-प्रवीणे*) न प्रमाण-मानोन्मान-स्वर-गति-वर्ण्ण-सारस-त्वादिभिः

15 परम-लक्षण-व्यंजनैरुपेत-कान्त-मूर्त्तिना स्वयमधिगत-महाक्षत्रप-नाम्रा नरेन्द्रक (न्या)-स्वयंवरानेक-माल्य-प्राप्त-दाम्न(ा) महाक्षत्रपेण रुद्रदाम्ना वर्ष-सहस्राय गो-ब्रा(ह्म)(ण*)..........(र्त्थं) धर्म्मकीर्त्तिवृद्धचर्थं च अपिडयि (त्व) ा कर-विष्टि-

16 प्रणयक्रियाभिः पौरजानपदं जनं स्वस्मात्कोशा महता धनौघेन अनतिमहता च कालेन त्रिगुण-दृढ़तर-विस्तारायामं सेतुं विधा(य स*) र्व्वत (टे)....(सु) दर्शन-तरं कारितमिति (।*) (अस्मि)न्नर्त्थे

17 (च) महा (क्ष)त्रप(स्य) मतिसचिव-कर्मसचिवैरमात्य-गुण-समुद्युक्तैरप्यति-महत्वा-द्भेदस्यानुत्साह-विमुख-मतिभि(:) प्रत्याख्यातारंभ (ं)

18 पुनःसेतुबन्ध-नैराश्याद्हाहाभूतासु प्रजासु इहाधिष्ठाने पौरजानपदजनानुग्रहार्थं पार्थिवेन कृत्स्नानामानर्त्त-सुराष्ट्रानां पालनार्त्थंन्नियुक्तेन

19 पह्लवेन कुलैप-पुत्रेणामात्येन सुविशाखेन यदावदर्थ-धर्म-व्यवहारदर्शनैरनुरागमभि-वर्द्धयता शक्तेन दान्तेनाचपलेनाविस्मितेनार्य्येणा-हार्य्येण

20 स्वधितिष्ठता धर्म-कीर्त्ति-यशांसि भर्त्तुरभिवर्द्धयतानुष्ठित(मि)ति (।*)

वीरपुरुषदत्त के नागार्जुनी कोनडाई लेख (६ठा वर्ष)
NAGARJUNIKONDAI INSCRIPTION OF VIRAPURUSADATTA (year 6)

1 सिधं (।।) नमो भगवतो देवराज-सकतस संम संम संबुधस धानुवर-

2 परिगहितस (।) महाचेतिये महारजस विरूपखपति-महासेन परिगहितस

3 अगिहोता गिठो गिठोम-वाजपेयासमेध-याजिस हिरण कोहि गोसत-

4 सहस-हबसत-पदायिस सवथेसु अपतिहत-संकपस

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5 वासिठी-पुतस इरवाकुस सिरि चातमूलस सोदराय भगिनियहंम-

6 सिरिंणिकाय बालिका रंञो सिरि विरपुरुसदतसभया महादेवि वपिसिरिणिका

7 अपनोमातरं हंमसिरिणिकं परिनमतुन अतने च निवाण-संपति-सपादके

8 इमं सेल थंभं पतिठपितं (।) अचरि [या]नं अपरमहा-विन सेलियानं सुपरिगहितं

9 इमं महाचेतिय-नवकमं (।) पंणगाम-वथवामं-दीधमझिम-पदं-म[ा]तुक देस [क-वा]-चकानं

10 अ [च]रयान अयिर-हघान अंतेवासिकेन दीध-म[झिम]-निगय-धरेन भदंतानं-देन

11 निठापित [˙] इम [˙] नवकम [˙] महाचेतियं खंभा च ठपिता ति (।) रञो सरि विरिपुरिस दतस

12 संव ६ वा प ६ दिव १० (॥)

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3

गुप्तकालीन अभिलेख
GUPTA INSCRIPTIONS

समुद्रगुप्त का प्रयाग स्तम्भ लेख
ALLAHABAD PILLAR INSCRIPTION OF SAMUDRAGUPTA

स्थान : कौशाम्बी
भाषा : संस्कृत
लिपि : गुह्य

Place : Kausambi
Language : Sanskrit
Script : Guhya

1 ····कुल्यैः (?)····स्वै·········ातस············
2 (यस्य ?)············(॥★) (१★)
3 ····मुं (?) व················
4 (स्फु) रद्वं (?)········क्षः स्फुटोद्ध (˙) सित········प्रवितत········(॥★) (२★)
5 यस्य प्र (ज्ञानु) षङ्गोचित-सुख-मनसः शास्त्र-त(त्त्व)ार्त्थ-भर्त्तुः
— —स्तब्धो ∪ — —∪ नि ∪ ∪ ∪ ∪ —नोच्छृ— — ∪ — —(।★)
6 (स★) त्काव्य-श्री-विरोधान्बुध-गुणित-गुणाज्ञाहतानेव कृत्वा
(वि) द्वल्लोके (ऽ★) वि (ना) (शि★) स्फुटबहु-कविता-कीर्त्ति-राज्यं भुनक्ति
(॥★) (३)
7 (आ★) र्य्यो हीत्युपगुह्य भाव-पिशुनैरुत्कर्ण्णितै रोमभिः
सभ्येषूच्छ्वसितेषु तुल्य-कुलज-म्लानाननोद्वीक्षि(त): (।★)
8 (स्ने)ह-व्यालुलितेन बाष्प-गुरुणा तत्त्वेक्षिणा चक्षुषा
यः पित्राभिहितो नि(रीक्ष्य) निखि(लां★) (पाह्येव★) (मुर्वी) मिति ॥ ४ ।
9 (दृ★) ष्ट्वा कर्माण्यनेकान्यमनुज-सदृशान्य(द्भु)तोद्भिन्न-हर्षा
भ (ा★) वैरास्वादय (न्तः★) ∪ ∪ ∪ ∪ ∪ ∪ — — ∪ — — ∪ (के★)
चित् (।★)
10 वीर्य्योत्तप्ताश्च केचिच्छरणमुपगता यस्य वृत्ते (ऽ★) प्रणामे-
(ऽ★) प्य (र्त्ति ?)- (ग्रस्तेषु ?)— — ∪ ∪ ∪ ∪ ∪ ∪ — — ∪
— — ∪ — —(॥★) (५★)

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11 संग्रामेषु स्व-भुज-विजिता नित्यमुच्चापकाराः
श्वः-श्वो मान · प्र ◡ ◡ ◡ ◡ — — ◡ — — ◡ — —(।*)
12 तोषोत्तुङ्गैः स्फुट-बहु-रसस्नेह-फुल्लै-र्म्मनोभिः
पश्चात्तापं व ◡ ◡ ◡ ◡ — — ◡ म(ं ?) स्य (ा) द्वसन्त (म् ?) । ६ ।
13 उद्वेलोदित-बाहु-वीर्य्य-रभसादेकेन येन क्षणा-
दुन्मूल्याच्युत **नागसेन-ग** ◡ — — — ◡ — — ◡ —(*)
14 दण्डैर्ग्राहयतैव **कोतकुलजं पुष्पाह्वये** क्रीडता
सूर्य्ये (?) नित्य (?)–◡–◡ तट – – – ◡ – – ◡ – (॥*) (७*)
15 धर्म्म-प्राचीर-बन्धः शशि-कर-शुचयः कीर्त्तयः स-प्रताना
वैदुष्यं तत्त्व-भेदि प्रशम ◡ ◡ ◡ ु कु—च— ◡ मु (सु ?)— ◡ तार्त्थम्
16 (अद्धेचयः) सूक्तः-मार्ग्गः कवि-मति-विभवोत्सारणं चापि काव्यं
को नु स्याद्यो (ऽ*) स्य न स्याद्गुण-मति (वि)दुषां ध्यानपात्रं य एकः (॥*) (८)
17 तस्य विविध-समर-शतावतरण-दक्षस्य स्वभुज-बल-पराक्र मैकबन्धोः **पराक्क्रमाङ्कस्य**
परशु-शर-शन्कु-शक्ति-प्रासासि-तोमर-
18 भिन्दिपाल-न (ा) राच-वैतस्तिकाद्यनेक-प्रहरण-विरूढाकुल-व्रण-शताङ्क-शोभा-
समुदयोपचित-कान्ततर-वर्ष्मणः
19 **कौसलकमहेन्द्र-माह (ा*) कान्तारकव्याघ्रराज-कौरालकमण्टराज-पैष्टपुरक-
महेन्द्रगिरि-कौट्टूरकस्वामिदत्तैरण्डपल्लकदमन-काञ्चेयकविष्णुगोपावमुक्तक**
20 **नीलराज-वैङ्गेयकहस्तिवर्म्म-पालक्ककोग्रसेन-दैवराष्ट्रककुबेर-कौस्थलपुरक-धनञ्जय-**
प्रभृति-सर्व्वदक्षिणापथराज-ग्रहण-मोक्षानुग्रह-जनित-प्रतापोन्मिश्र-माहाभाग्यस्य
21 **रुद्रदेव-मतिल-नागदत्त-चन्द्रवर्म्म-गणपतिनाग-नागसेनाच्युत-नन्दि-बलवर्म्मा-द्यने-**
कार्य्यावर्त्त-राज-प्रसभोद्धरणोद्वृत-प्रभाव-महतः परिचारकीकृत-सर्व्वाट-विक-राजस्य
22 **समतट-डवाक-कामरूप-नेपाल-कर्त्तृपुरादि**-प्रत्यन्त-नृपतिभि**र्म्मालवार्जुनायनयौधेय-
माद्रका-भीर-प्रार्जुन-सनकानीक-काक-खरपरिकादि**भिश्च सर्व्व-कर दानाज्ञाकरण-
प्रणामागमन-
23 परितोषित-प्रचण्ड-शासनस्य अनेक-भ्रष्टराज्योत्सन्न-राजवंश-प्रतिष्ठापनोद्भूतनि-
खिल-भु (व) न-(विचरण-शा) न्त-यशसः **दैवपुत्रषाहिषाहानुषाहि-
शकमुरुण्डैः सैंहळका**दिभिश्च
24 **सर्व्व-द्वीप-वासि**भिरात्मनिवेदन-कन्योपायनदान-गरुत्मदङ्कस्वविषयभुक्तिशासन(य)ा
चनाद्युपाय-सेवा-कृत-बाहु-वीर्य्य-प्रसर-धरणि-बन्धस्य प्रिथिव्यामप्रतिरथस्य
25 सुचरित-शतालङ्कृतानेक-गुण-गणोत्सिक्तिभिश्चरण-तल-प्रमृष्टान्य-नरपतिकीर्त्तेः

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साद्ध्व-साधूदय-प्रलय-हेतु-पुरुषस्याचिन्त्यस्य भक्तयवनति-मात्र-ग्राह्य-मृदुहृदय-यस्यानुकम्पावतो-(ऽ★) नेक-गो-शतसहस्र-प्रदायिन (:)
26 (कृप) ण-दीनानाथातुर-जनोद्धरण-सन्त्रदीक्षाभ्युपगत-मनसः समिद्धस्य विग्रहवतो लोकानुग्रहस्य धनद-वरुणेन्द्रान्तक-समस्य स्वभुज-बल-विजितानेक-नरपति-विभव-प्रत्यर्प्पणा-नित्य-व्यापृतायुक्तपुरुषस्य
27 निशितविदग्धमति-गान्धर्व्वललितैर्व्वीडित-त्रिदशपतिगुरु-तुम्बुरुनारदादेर्व्विद्वज्जनोप-जीव्यानेक-काव्य-क्रियाभिः प्रतिष्ठित-कविराज-शब्दस्य सुचिर-स्तोतव्यानेकाद्-भुतोदार-चरितस्य
28 लोकसमय-क्रियानुविधान-मात्र-मानुषस्य लोक-धाम्नो देवस्य-महाराज-श्री-गुप्त-प्रपौत्रस्य महाराज-श्री-घटोत्कच-पौत्रस्य महाराजाधिराज-श्री-चन्द्रगुप्त-पुत्रस्य
29 लिच्छवि-दौहित्रस्य महादेव्यां कुमारदेव्यामुत्पन्नस्य महाराजाधिराज-श्री-समुद्र-गुप्तस्य सर्व्व-पृथिवी-विजय-जनितोदय-व्याप्त-निखिलावनितलां कीर्त्तिमितस्त्रि-दशपति-
30 भवन-गमनावाप्त-ललित-सुख-विचरणामाचक्षाण इव भुवो बाहुरयमुच्छ्रितः स्तम्भः (।★) यस्य ।

प्रदान-भुजविक्रम-प्रशम-शास्त्रवाक्योदयै-
रुपर्य्युपरि-सञ्चयोच्छ्रितमनेकमार्गं यशः (।★)
31 पुनाति भुवनत्रयं पशुपतेर्ज्जटान्तर्गुहा-
निरोध-परिमोक्ष-शीघ्रमिव पाण्डु गाङ्गं (पयः★) (॥★) (९★)

एतच्च काव्यमेषामेव भट्टारकपादानां दासस्य समीप-परिसर्प्पणानुग्रहोन्मीलित-मतेः
32 खाद्यटपाकिकस्य महादण्डनायक-ध्रुवभूति-पुत्रस्य सान्धिविग्रहिक-कुमारामात्य-म (हादण्डनाय★)क-हरिषेणस्य सर्व्व-भूत-हित-सुखायास्तु ।
33 अनुष्ठितं च परमभट्टारक-पादानुध्यातेन महादण्डनायक-तिलभट्टकेन ।

समुद्रगुप्त का एरण-लेख
ERAN INSCRIPTION OF SAMUDRAGUPTA

स्थान : एरण (सागर) म० प्र०
भाषा : संस्कृत
लिपि : गुह्य

Place : Aran (Sagar) M. P.
Language : Sanskrit
Script : Guhya

1 (संवा★)रिता नृपतयः पृथु-राघवाद्याः (॥★)१

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2 (पुत्रो★) बभूव धनदान्तक-तुष्टि-कोप-तुल्यः
3 (पराक्र★) न-नयेन समुद्रगुप्तः (।★)
4 (यं प्रा★) प्य पार्त्थिव-गणस्सकलः पृथिव्याम्
5 (पर्य★) स्त-राज्य विभव-द्ध तमास्थितो (ऽ★) भूत् (॥★)२
6 (ताते★) न भक्ति-नय-विक्क्रम-तोषितेन
7 (यो★) राज-शब्द-विभवैरभिषेचनाद्यैः (।★)
8 (सम्ना★) नितः परम-तुष्टि-पुरस्कृतेन
9 (सोऽयं ध्रु★) (वो) नृपतिरप्रतिवार्य्य-वीर्य्यः (॥★)३
10 (दत्ता★) स्य-पौरुष-पराक्क्रम-दत्त-शुल्का
11 (हस्त्य★) श्व-रत्न-धन-धान्य-समृद्धि-युक्ता (।★)
12 (नित्य★) ङ्गहेषु मुदिता बहु-पुत्र-पौत्र-
13 (स★) ङ्क्रामिणी कुलवधुः व्रतिनी निविष्टा (॥★)४
14 (यस्यो★) र्ज्जितं समर-कर्म्म पराक्रमेद्धं
15 (पृथ्व्यां★) यशः सुविपुलम्परिबम्भ्रमीति (।★)
16 (वीर्या★) णि यस्य रिपवश्च रणोर्ज्जितानि
17 (स्व★) प्रान्तरेष्वपि विचिन्त्य परित्रसन्ति (॥★)५
18 — — ∪ — ∪ ∪ ∪ — ∪ ∪ — ∪ — —
(स्त★) (म्भः?): स्वभोगनगरैरिकिण-प्रदेशे (।★)
19 — — ∪ — ∪ ∪ ∪ — ∪ ∪ — ∪ — —
(सं★) स्थापितस्स्वयशसः परिब्रिङ्हनार्त्थम् (॥★)६

समुद्रगुप्त का नालंदा लेख
NALANDA INSCRIPTION OF SAMUDRAGUPTA

स्थान : नालंदा
भाषा : संस्कृत
लिपि : गुह्य

Place : Nalanda
Language : Sanskrit
Script : Guhya

1 १॰ स्वस्ति (।★) महानौ-हस्त्यश्व-जयस्कन्धावारानन्दपुर-वासका-(त्स)-
र्व्वरा-(जोच्छे)त्तु (:★) पृथिव्यामप्रतिरथस्य चतुरुदधि-सलि-(लास्वा)-
2 दित-यशसो धनद-वरुणे(न्द्रा)न्त(क★)-समस्य-कृतान्त-परशोर्न्यायागतानेक-
गो-हिरण्य-कोटि-प्रदस्य (चिरोत्स) (न्ना)-

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3 श्वमेधाहर्त्तुर्म्महाराज-श्री-गु (प्त*)-प्रपौत्रस्य घहाराज-श्री-घटोत्कचपौत्रस्य महारा(जाधि)राज-(श्री चन्द्रगुप्त)-पुत्र-

4 स्य लिच्छवि-दौ(हि)त्रस्य महादेव्याङ्कुमारदेव्यामुत्पन्न⁀परमभा (गवतो महा-राजाधिराज-श्री समुद्रगु) प्तः तावि (र्गुण्य) (?)-

5 वैं (षयिक) भद्रपुष्करकग्राम-क्रिमिलावैंषयिकपू(र्ण्णना?) गग्रा [म (योः*)] ब्राह्मणपुरोग*) ग्राम-त्र (ल) त्कौशम्या (?) माह (।*)

6 एव (*) चाह विदितम्वो भवत्वेषो ग्रा (मो) (मया) (मा) तापित्रोरा (त्मनश्च) पु (ण्याभिवृद्ध) ये जयभट्टिस्वामिने

7 * * * * (सोपरि) करो (द्देशेनाग्र) हा [रत्वे) नातिसृष्टः (।*) तद्युष्माभिर (स्य)

8 त्त्रैविद्यस्य श्रोत्तव्यमाज्ञा च कर्त्त (वचा) (स) र्व्वे च (स) मुचिता ग्रा- (म*)-प्रत्या-(या*)मेय हिरण्यादयो देया न चेत⁀प्र—

9 (भृ) त्यनेन त्त्रै (वि) द्येनान्य-ग्रामादि-करद-कुटुम्बि-(कारुक) ादय⁀प्रवेश(यित) व्या(म) न्यथ (ा) नियतमाग्रहाराक्षेपः

10 (स्य) ादिति ।। सम्बत् ५ माघ-दि० २ निवद्धः (।*)

11 अनुग्रामाक्षपटलाधि(कृत)-महापीलूपति-महावलाधि(कृत) त-गोप-खाम-(च*) ादेश-लिखितः (।*)

12 (कुमा*)र-श्री-चन्द्रगुप्तः (।।*)

चन्द्रगुप्त द्वितीय का मथुरा स्तम्भ-लेख
MATHURA PILLAR INSCRIPTION OF CHANDRAGUPTA II

स्थान : मथुरा — **Place : Mathura**
भाषा : संस्कृत — **Language : Sanskrit**
लिपि : गुप्त — **Script : Gupta**

1 सिद्धम् (।*) भट्टारक-महाराज-(राजाधि) राज-श्री-समुद्रगुप्त-स-
2 (त्पु)त्रस्य भट्ठारक-म(हाराज) (रा*जाधि)राज-श्री-चन्द्रगुप्त-
3 स्य विज (य*)-राज्य-संवत्स (रे*) (पं)चमे (५) काला वर्त्तमान-सं-
4 वत्सरे एकषष्ठे ६० [+ *]१........(प्र)थमे शुक्लदिवसे प
5 चम्यां (।*) अस्यां पूर्व्वां (यां) (भ)गव(त्कु)शिकाद्दशमेन भगव-
6 त्पराशराच्चतुर्थेन (भगवत्क*)पि(ल)विमल-शि-

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7 ष्य-शिष्येण भगव(दुपमित*) विमल-शिष्येण
8 आर्य्योदि (ता*)चार्य्ये(ण*)-पु (ण्या*) प्यायन-निमित्तं
9 गुरूणां च कीर्त्य(र्थमुपमितेश्व)र-कपिलेश्वरौ
10 गव्वायितने गुरु·······प्रतिष्ठापितो (।**) नै-
11 तत्ख्यात्यर्थमभिलि(ख्यते) (।*) (अथ*) माहेश्वराणां वि-
12 ज्ञप्ति × कियते सम्बोधनं च (।*) यथाका (ले)नाचार्या-
13 णां परिग्रहमिति मत्वा विशङ्क (ं) (पू)जा-पुर-
14 स्कार (परिग्रह-पारिपाल्यं) (कुर्य्या)दिति विज्ञप्तिरिति (।*)
15 यश्च कीर्त्य भिद्रोहं कुर्य्या (ा)द्य(श्चा)भिमिखित(मुप)र्य्यधो
16 वा(स) पंचभिर्मह (।*) पातकैरुपपातकैश्च संयुक्तस्स्यात् (।*)
17 जयति च भगवा (ण्डण्ड:) रुद्रदण्डो (ऽ*) त्र (ना)यको नित्य (ं) (॥*)

चन्द्रगुप्त द्वितीय का उदयगिरि गुहा-लेख
UDAYAGIRI CAVE INSCRIPTION OF CHANDRAGUPTA II

स्थान : उदयगिरि विदिशा	**Place : Udaigiri Vidisha**
भाषा : संस्कृत	**Language : Sanskrit**
लिपि : गुप्त	**Script : Gupta**

1 सिद्धम् ॥ संवत्सरे ८० (+ *) २ आषाढ़-मास-शुक्लेकादश्याम् परमभट्टारक-
महाराजाधि-(राज*)-श्री-चन्द्र (गु) प्त-पादानुद्धयातस्य ।
2 महाराज-छगलग- पौत्रस्य महाराज-विष्णुदास-पुत्रस्य सनकानिकस्य महा(राज*)
*   *   लस्यायंदे (यधर्म्म): ।
सिद्धम् (॥*) (संख्या २)
1 यद(ं)तज्ज्योतिरर्क्काभमुर्व्व्या(म्भा) * * ∪ — ∪ * (।*)
* * * *∪ —व्यापि चन्द्रगुप्ताख्यमद्भूतम् (॥*) (१)
2 विक्रमावक्रयक्रीता दास्य-न्यग्भूत-पार्त्थिध (ा) (।*)
*   *   * (स) न-संरक्ता धर्म्मं * *∪ — ∪ * (॥*) (२)
3 तस्य राजाधिराजर्षेरचि(न्त्यो)(ज्ज्वल-क*)(र्म्म) णः (।*)
अन्वय-प्राप्त-साचिव्यो व्या (पृत-सन्धि-वि*) ग्रहः (:) (॥*) ३
4 कौत्सश्शाव इति ख्यातो वीरसेनः कुलाख्यया (।*)
शब्दार्त्थ-न्याय-लोकज्ञ × कवि‿पाटलीपुत्रकः (॥*) ४

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5 कृत्स्न-पृथ्वी-जयार्त्थेन राज्ञैवेह सहागतः (।*)
भक्त्या भगवतश्शम्भोर्ग्गुहामेतामकारयत् (॥*)५

चन्द्रगुप्त द्वितीय का सांची लेख
SANCHI INSCRIPTION OF CHANDRAGUPTA II

स्थान : सांची तोरण | **Place : Sanchi Toran**
भाषा : संस्कृत | **Language : Sanskrit**
लिपि : गुप्त | **Script : Gupta**

(सिद्धम् ॥*)

1 का (कना*) दबोट-श्रीमहाविहारे शील-समाधि-प्रज्ञा-गुण-भावितेन्द्रियाय परम-पुण्य-
2 क्षे(त्र) (ग*)ताय चतुर्द्दिगभ्यागताय श्रमण-पुङ्गवावसथायार्य्य-सङ्घाय महाराजाधि-
3 रा(ज-श्री)चन्द्रगुप्त-पाद-प्रसादाप्यायित-जीवित-साधनः अनुजीवि-सत्पुरुषसद्भाव
4 वृ (त्त्यर्थ*) जगति प्रख्यापयन् अनेक-समरावाप्त-विजय-यशस्पताकः सुकुलिदेश-न
5 ष्टी * * * वास्तव्य उन्दान-पुत्राम्रकार्द्दवो मज-शरभङ्गाम्रराત-राजकुल-मूल्य-क्री-
6 त (म) * * * * ईश्वरवासकं पञ्च-मण्डल्या(ं*) प्रणिपत्य ददाति पञ्चविंश-तिश्च दीना-
7 रान् (॥*) * * * * * * * यादर्द्धेन महाराजाधिराज-श्रीचन्द्रगुप्तस्य देवराज इति प्रि-
8 य-ना (म्नः*) * * * * * रितस्य सर्व्व-गुण-संपत्तये यावच्चन्द्रादित्यो तावत्पञ्च भिक्षवो भुंज-
9 तां र (त्न*) गृ (हे*) (च*) (दी*) (प (को ज्वलतु (।*) मम चापरार्द्धात्पञ्चैव भिक्षवो भुंजतां रत्न-गृहे च
10 दीपक इ (ति) (॥*) (त) देतत्प्रवृत्तं य उच्छिन्द्यात्स गो-ब्रह्म-हत्यया संयुक्तो भवे-त्पश्च-भिश्चान-
11 न्त्यर्य्यैरिति (॥*) सं ९० (+ *) ३ भाद्रपद-दि ४ (॥*)

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चन्द्रगुप्त द्वितीय का मेहरौली स्तम्भ लेख
MEHRAULI PILLAR INSCRIPTION OF CHANDRAGUPTA II

स्थान : मेहरौली (दिल्ली)
भाषा : संस्कृत
लिपि : गुप्त

Place : Mehrauli (Delhi)
Language : Sanskrit
Script : Gupta

1 य (स्यो) द्वर्त्तयः प्रतीपमु (र) सा शत्रून् समेत्यागता-
न्वङ्गेष्वाहव-वर्त्तिनो (ऽ*) भिलिखिता खड्गेन कीर्त्ति (र्भु) जे (।*)
2 तीर्त्वा सप्तमुखानि येन (स) म (रे) सिन्धोर्ज्जिता (व)ाह्लिकान्
यस्याद्याप्यधिवास्यते जलनिधिर्व्वीर्य्यानिलैर्द्दक्षिणः (॥*) १
3 (खि) न्नस्येव विसृज्य गां नरपतेर्ग्गामाश्रितस्येतरां
मूर्त्या कर्म्म-जितावनि-गतवतः कीर्त्या स्थितस्य क्षितौ (।*)
4 शान्तस्येव महावने हुतभुजो यस्य प्रतापो महा-
न्नाद्याप्युत्सृजति प्रणाशित-रिपोर्य्यत्नस्य शेषः क्षितिम् (॥*)२
5 प्राप्तेन स्व-भुजार्ज्जितञ्च सुचिरञ्चैकाधिराज्यं क्षितौ
चन्द्राह्वेन समग्र-चन्द्र-(स) दृशीं वक्त्र-श्रियं बिभ्रता (।*)
6 तेनायं प्रणिधाय-भूमि-पतिना भावेन विष्णो मतिं
प्रांशुर्व्विष्णुपदे-गिरौ भगवतो विष्णोर्ध्वजः स्थापितः (॥*)३

कुमारगुप्त प्रथम का भिलसद स्तम्भ-लेख
BHILSAD PILLAR INSCRIPTION OF KUMARAGUPTA I

स्थान : भिलसड (एटा)
भाषा : संस्कृत
लिपि : गुप्त

Place : Bhilsad (Etah)
Language : Sanskrit
Script : Gupta

1 (सिद्धम्॥*) सर्व्व-राजोच्छेत्तुः पृथिव्यामप्रतिरथस्य चतुरुदधि-स* (लिला)-
स्वादित-यशसो
2 (धनद-वरुणेन्द्रान्तक-समस्य कृतान्त-परशोः न्यायागतानेकगो-हि*)रण्यकोटि-
प्रदस्य चिरोत्सन्नाश्वमेधाहर्त्तुः
3 (महाराज-श्रीगुप्त--प्रपौत्रस्य महाराज-श्रीघटोत्कच-पौत्रस्य० म*) (हा)
राजा-धिराज-श्री-चन्द्रगुप्त-पुत्रस्य

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4 लिच्छ(वि-दौहित्त्रस्य★) (महादेव्यां कुमारदेव्यामुत्पन्नस्य महाराजा★) धिराज-
श्रीसमुद्रगुप्त-पुत्त्रस्य
5 महादेव्यां दत्त (देव्यामुत्पन्नस्य) (स्वयमप्रतिरथस्य★) (परम★)-भागवतस्य
महाराजाधिराज-श्रीचन्द्रगुप्त-पुत्त्रस्य
6 महादेव्यां ध्रुवदेव्यामुत्पन्नस्य महाराजाधिराज-श्रीकुमारगुप्तस्याभि-(व) र्द्धमान-
विजयराज्य-संवत्सरे षण्णवते
7 (अस्यान्दि)वस-पूर्व्वायां भगवतस्त्रैलोक्य-तेजस्संभार-संतताद्भुत-मूर्त्ते-र्ब्रह्मण्यदेवस्य
8 ★ ★ ★ ★ निवासिनः स्वामि-महासेनस्यायतने-
(ऽ★)स्मिन्कार्त्तयुगाचार-सद्धर्म्म-वर्त्मानुयायिना (।।★)१
9 (माता) ★ ★ ★ ★ ★ ★ (प) र्षदा (।★)
मानितेन ध्रुवशर्म्मणा कर्म्म महत्कृतेदम् ।(।★)२
10 कृ(त्व) ा (नेत्र★)ाभिरामां मु (नि-वसति) (मिह★) (स्व)र्ग्ग सोपान-
(रू) पां । कौबेरच्छन्दबिम्बां स्फटिकमणिदलाभास-गौरां प्रतोलीम् ।
11 प्रासादाग्राभिरूपं गुणवर-भवनं (धर्म्म-स★) त्त्रं यथावत् ।
पुण्येष्वेवाभिरामं व्रजति शुभमतिस्तात-शर्म्मा ध्रुवो (ऽ★)स्तु । (।★)३
12 —ा—ो—स्य ० —शुभामृतवर-प्रख्यात-ल (ब्धा भुवि) ।
—े—भक्तिरहीन-सत्व-समता कस्तं न संपूजयेत् ।
13 (येनापूर्व्व★)-विभूति-सञ्चय-चयै: शैली— ० — — ० — :।
तेनायं ध्रुवशर्म्मणा स्थिर-वरस्तभो(च्छ्र) यः कारितः । (।★)४

कुमारगुप्त प्रथम का धानाइदह ताम्रपत्र लेख
DHANAIDAI COPPERPLATE OF KUMARAGUPTA I

स्थान : धानाइदह (बंगाल)
भाषा : संस्कृत
लिपि : गुप्त

Place : Dhanaidai (Bengal)
Language : Sanskrit
Script : Gupta

1 …………(स★) म्वत्सर-श (ते) त्रयोदशोत्त (रे★)
2 (१००+१०+३★)…………(अस्या★) (न्दि)वस-पूर्व्वायां परमदैवतपर-
3 (म-भट्टारक-महाराजाधिराज-श्रीकुमारगुप्त★)………कुटु (म्बि)………ब्राह्मण-
शिव-शर्म्म-नागशर्म्म-मह-
4 ………वकीर्त्ति-क्षेमदत्त-गोष्ठक-वर्गपाल-पिङ्गल-शुङ्कक-काल-

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5 ·······विष्णु-(देव) शर्म्म-बिष्णुभद्र-खासक-रामक-गोपाल-
6 ·······श्रीभद्र-सोमपाल-रामाद्यक (?)-ग्रामाष्टकुलाधिकरणञ्च
7 ·······विष्णुना (?णा) विज्ञापिता इह खादा (टा?) पार-विषये (ऽ*) नुवृत्तमर्य्या-दास्थि (ति)-
8 ·······नीवीधर्म्म-क्ष(क्ष्क?)येण लभ्य (ते) (।*) (त)दर्हथ ममाद्यानेनैवक्क्रमेन (?ण)दा (तुं)
9 ·······समेत्या (?) भिहितै (:*) सर्व्वमेव * * कर-प्रतिवेशि(?)-कुटुम्बि-भिरवस्थाप्य क-
10 ···* रि * कन * यदितो * * (त) दवधृतमिति यतस्तथेति प्रतिपाद्य
11 ···········(अष्टक-न) वक-नला (भ्या) मपविञ्चच क्षेत्र-कुल्यवापमेकं दत्तं (।*) ततः आयुक्तक-
12 ·······* भ्रा (?) तृकटक-वास्तव्य-छन्दोग-ब्राह्मण-वराहस्वामिनो दत्तं (।*) त(द्भुव)-
13 ·······भूम्या दा(नाक्षे)पे च गुणागुणमनुचिन्त्य शरीर-क (।*)ञ्चनकस्य चि-
14 (र-चञ्चलत्वं)·······(॥*) (उ)क्तञ्च भगवता द्वैपायनेन (।*) स्वदत्ताम्पर-दत्ताम्वा

15 (यो हरेत वसुन्धरां ।*)
(स विष्ठायां क्रमिर्भूत्वा पितृ*)भिः सह पच्यते (॥*) १
षष्टिं वर्ष-सहस्रानि स्वर्ग्गे मोदति (भू) मिदः (।*)
16 (आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥*) २
(पू*) र्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर (।*)
महीं (मही) (मतांञ्छ्रे ष्ठ*)
17 (दानाच्छ्रेयोऽनुपालनं*) ३
··················यं···भद्रेन उत्कीर्ण्णा स्थम्भेश्वरदासे (न) (॥*)

कुमारगुप्त प्रथम की करमदण्डा शिवलिङ्ग प्रशस्ति
KARAMADANDA INSCRIPTION OF KUMARAGUPTA I

स्थान : करमदण्डा (फैजाबाद)
भाषा : संस्कृत
लिपि : गुप्त

Place : **Karamadanda (Faizabad)**
Language : **Sanskrit**
Script : **Gupta**

1 नमो महादेवाय । म(हाराजाधिराज-श्री) (चन्द्रगुप्त-पादा*)-

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2 नुध्यातस्य चतुधुदधि-सलिलास्वादित-य (शसो) (महाराजा★)
3 धिराज-श्रीकुमारगुप्तस्य विजयराज्य-संवत्स (र)-शते सप्तदशोत्त (रे★)
4 कार्त्तिक-मास-दशम-दिवसे (ऽ★) स्यान्दिवस-पूर्व्वायां (च्छान्दोग्यचार्य्यशिव) वाजि-
5 सगीत्र-कुरम (ा) र (व्या ?) भट्टस्य पुत्रो विष्णुपालितभट्टस्तस्य पूत्रोमह (ा) र (ा)-
6 जधिजाजा-श्री चन्द्रगुप्तस्य मन्त्री कुमारामात्यशिशखरस्वाम्यभूत्तस्य पुत्रः
7 पृथिवीषेणो महाराजाधिराज-श्रीकुमारगुप्तस्य मन्त्री कुमारामात्यो (ऽ★) न-
8 न्तरं च महाबलाधिकृतः भगवती महादेवस्य पृथिवीश्वर इत्येवं समाख्यातस्या-
9 स्यैव भगवतो यथा-कर्त्तव्य-धार्म्मिक-कर्म्मणा पाद-शुश्रूषणाय भगवच्छै-
10 लेश्वरस्वामि-महादेव पादमूले आयोध्यक-नानागोत्त्रचरण-तपः-
11 स्वाध्याय-मन्त्र-सूत्र-भाष्य-प्रवचन-पारग-भारडिदसमद-देवद्रोण्यां

कुमारगुप्त प्रथम के दामोदरपुर ताम्रपत्र लेख
DAMODARPUR COPPERPLATES OF KUMARAGUPTA I

स्थान : दामोदरपुर (बंगाल)
भाषा : संस्कृत
लिपि : गुप्त

Place : Damodarpur (Bengal)
Language : Sanskrit
Script : Gupta

I

1 सम्व १०० (+ ★) २० (+★) ४ फाल्गुण-दि ७ परमदैवत-परम-भट्टारक-महाराज (ा★)-
2 धिराज-श्रीकुमारगुप्ते पृथिवी-पतौ तत्पाद-परिगृहीते पुण्ड्रवद्ध (न)-
3 भुक्तादुपरिक-चिरातदतेनानुवलवानक-कोटिवर्ष विषये च त-
4 न्नियुक्तक-कुमारामात्य-वेत्रवर्मन्यधिष्ठाणाधिकरणञ्च नगरश्रेष्ठि
5 धृतिपाल-सार्त्थवाहवन्धुमित्र-प्रथमकुलिकधृतिमित्र-प्रथमका (य★)-
6 स्थशाम्बपाल-पुरोगे संव्यवहरति यतः ब्राह्मण-कर्प्पटिकेण
7 विज्ञापित (ं★) अरर्हथ ममाग्निहोत्रोपयोगाय अप्रदाप्रहत-खि-
8 ल-क्षेत्र (ं★) त्रदीनारिक्व-कुल्यवापेण शश्वताचद्राक्कं-तारक-भोज्ये (त★)-

पृष्ठ भाग

9 या नीवी-धर्म्मेण दातुमिति एवं दीयतामित्युत्पन्ने त्रिनी दीना (राण्यु ★)-

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10 पसंगृह्य यतः पुस्तपाल-रिशिदत्त-जयनन्दि-विभुदत्तानामवधा-
11 रणया डोङ्गाया उत्तर-पञ्चिणद्देशे-कुल्यवापमेकम् दत्तम् (॥★)
भूमि-(दान)-संबद्धा (:★) श्लोका भवन्ति (।★)
12 स्व-दत्तां पर-दत्ताम्बा यो हरेत वसुन्धरां (।★)
13 स विष्ठायां क्रिमिर्भूत्वा पित्रिभिः सह पच्येतेति (॥★) १

II

1 स (̇) १०० (+★) २० (+★) ८ वैशाख-दि १० (±★) 3 पर-(मदैव)त-
परमभट्टारक-महाराजाधिराज-(श्री) (कुमा ★)-
2 रगुप्ते पृथिवी-पतौ (तत्पाद)-परिगृहीतस्य पु (ण्ड्र) वर्द्धन-भुक्तावुप-रिक-(चि)
रात-दत्त (स्य)
3 भोगेना (नुव) ह (मानक)-कोटिव (र्ष)-विषये तन्नियुक्तक-कु (मा)
रामात्यवे (त्र)-
4 वर्म्मणि अधिष्ठाना (धिक) र (णञ्च) नगर (श्रे) ष्ठिघृतिपाल-सार्थवा-
(हवन्धुमि) त्र -प्र (थ)-
5 मकुलिकधृतिमित्र- (प्रथ) मकायस्थ (शाम्ब) पाल-पुरो (गे) सम्व्य-(हर)
ति (यतः★) स....
6 विज्ञापितं अ(र्हं)थ मम प(ञ्च)-महायज्ञ-प्रवर्त्तनायानुवृत्ताप्रदाक्षय-नि (वी★)-
7 मर्य्यादया दातुमिति एतद्विज्ञाप्यमुलभ्य पुस्तपा(ल)-रिसिदत्तजयन (न्दि-वि)-
(भुदत्तानामव ★)-
8 धारणया दीयतामित्यु (त्प) न्ने एतस्माद्य (था) नुवृत्त-त्रैदीनारि (क्य-कु)
ल्यवापे (न)
9 (द्व) यमुप (संगृ) ह्य (ऐरा)वता (गो) राज्पे पश्चिम-दिशि पञ्चद्रो
(णा)-
10 (म) काःह (ट्ट)-पानकैश्च सहितेति दत्ताः (।★) तदुत्तर-कालं सम्व्यवहारिभिः
(धर्म्ममवेक्ष्या) नु (म)-
11 न्तव्याः (।★) अपि च भूमि-दान-सम्वद्धामिमौ श्लोकौ भवतः (।★) पूर्व-दत्तां
द्विजाति-(भ्यो)
12 यत्नाद्रक्ष युधिष्ठिर (।★)
महीं महीवतां श्रेष्ठ दानाच्छ्रेयो (ऽ★) नुपा (ल★) नं (॥★) १
वहुभिर्व्वसुधा दत्ता दी (य) ते च

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13 पुनः पुनः (।*)
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति (।।*) २

कुमारगुप्त प्रथम का मनकुंवार प्रतिमा लेख
MANKUNWAR IMAGE INSCRIPTION OF KUMARAGUPTA I

स्थान : मनकुंवार (इलाहाबाद) — **Place : Mankunwar (Allahabad)**
भाषा : संस्कृत — **Language : Sanskrit**
लिपि : गुप्त — **Script : Gupta**

1 १ँ नमो बुधान (।*) भवगतो सम्यक्सम्बुद्धस्य स्व-माताविरुद्धस्य इय प्रतिमा प्रतिष्ठापिता भिक्षु-**बुद्धमित्रेण**

2 **सम्वत्** १०० (+*) २० (+*) ९ महाराज-श्री**कुमारगुप्तस्य** राज्ये ज्येष्ठ-मास-दि १० (+*) ८ सर्व-दुक्ख-प्रहानार्थम्- (।।*)

कुमारगुप्त प्रथम की मंदसौर प्रशस्ति
MANDASOR PRASASTI OF KUMARAGUPTA I

स्थान : मालवा (राजस्थान) — **Place : Malwa (Raj.)**
भाषा : संस्कृत — **Language : Sanskrit**
लिपि : गुप्त — **Script : Gupta**

1 (सिद्धम् ।।)
(यो) (वृत्यर्थं) मुपास्यते सुर-गणै (स्सिद्धैश्च) सिद्धर्त्थिभि-
र्द्ध्यानैकाग्र-परैर्व्विधेय-विषयर्म्मोक्षार्त्थिभिर्य्योगिभिः ।
भक्त्या तीव्र-तपोधनैश्च मुनिभिश्शाप-प्रसाद-क्षमै-
र्हेतुर्य्यो जगत × क्षयाभ्युदययो ‿ पायात्सवो **भास्करः** । (।*)१
तत्व-ज्ञान-विदो (ऽ*) पि यस्य न विदुर्ब्रह्मर्ष-

2 यो (ऽ*) भ्युद्यता-
× कृत्स्नं यश्च गभस्तिभिः प्रवृसृते ‿ पु (ष्ण) ाति लोक-त्रयम् ।
ग(न्ध) र्व्वामर-सिद्ध-किन्नर-नरैस्संस्तूयते (ऽ*) भ्युत्थितो
भक्तेभ्यश्च ददाति यो (ऽ*) भिलषितं तस्मै **सवित्रे नमः** । (।*) २
य ‿ (प्र) त्यहं प्रतिविभात्युदयाचलेन्द्र-

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विस्तीर्ण्ण-तुङ्ग शिखर-स्खलितांशुजालः (।*)
क्षीवाङ्गना-
3 जन-कपोल-तलाभिताम्र-
⁀ पायात्स वस्सु (कि) रणाभ (रणो) विवस्वान् । (।*) ३
कुसुमभराननततरुवर-देवकुल-सभा-विहार-रमणियात् ।
लाट-विषयान्नगावृत-शैलाज्जगति प्रथित-शिल्पाः । (।*) ४
ते देश-पार्थिव-गुणापहृताः प्रकाश-
मद्ध्वादिजान्यविरलान्यसुखा-
4 न्यपास्य ।
जातादरा दशपुरं प्रथमं मनोभि-
रन्वागतास्ससुत-बन्धु-जनास्समेत्य ।।५
मत्तेभ-गण्ड-तट-विच्युत-दान-विन्दु
सिक्तोपलाचल-सहस्र-विभूषणायाः (।*)
पुष्पावनम्र-तरु-मण्ड-वतंसकाया
भूमे ⁀ परन्तिलक-भूतमिदं क्रमेण ।।६
तटोत्थ-वृक्ष-च्युत-
5 नैक-पुष्प-
विचित्र-तीरान्त-जलानि भान्ति ।
प्रफुल्त-पद्माभरणानि यत्र
सरांसि कारण्डव-संकुलानि ।।७
विलोल-वीची-चलितारविन्द-
पतद्रजः-पिञ्जरितैश्च हंसैः ।
स्व-केसरोदार-भरावभुग्नैः
क्वचित्सरांस्यम्बुरुहैश्च भान्ति । (।*) ८
स्व-पुष्प-भारावनतैर्न्नगेन्द्रै-
र्मद-
6 प्रगल्भालि-कुल-स्वनैश्च ।
अजस्रगाभिश्च पुराङ्गनाभि-
र्व्वनानि यस्मिन्समलंकृतानि ।।९
चलत्पताकान्यबला-सनाथा

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न्यत्यर्थशुक्लान्यधिकोन्नतानि ।
तडिल्लता-चित्र-सिताभ्र-कूट-
तुल्योपमानानि गृहाणि यत्र ॥१०
कैलास-तुङ्ग-शिखर प्रतिमानि चान्या-
न्याभान्ति दीर्घ्घ-वलभी-
7 नि सवेदिकानि ।
गान्धर्व्व-शब्द-मुखरानि निविष्ट-चित्र
कर्म्माणि लोल-कदली-वन-शोभितानि ॥११
प्रासाद-मालाभिरलंकृतानि
धरां विदार्य्यैव समुत्थितानि ।
विमान-माला-सदृशानि यत्र
गृहाणि पुर्ण्णेन्दु-करामलानि ॥१२
यद्भात्यभिरम्य-सरिद्वयेन चपलोर्म्मिणा समुपगूढं (।*)
8 रहसि कुच-शालिनीभ्यां प्रीतिरतिभ्यां स्मराङ्गमिव ॥१३
सत्य-(क्षमा)-दम-शम-व्रत-शौच-धैर्य्य-
(स्वाद्धया) य-वृत्त-विनय-स्थिति-बुद्धयुपेतैः ।
विद्या-तपो-निधिभिरस्मयितैश्च विप्रै-
र्य्यद्भ्राजते ग्रहगणै × खमिव प्रदीप्तैः ॥१४
अथ समेत्य निरन्तर-सङ्गतै-
रहरहः-प्रविजृम्भित-
9 सौहृदाः (।*)
नृपतिभिस्सुतवत्प्रतिम (ा) निता
प्रमुदिता न्यवसन्त सुखं परे ॥१५
श्रवण-(सु) भग (ं) ध (ा) नुर्व्वे (द्यं) दृढं परिनिष्ठिताः
सुचरित-शतासङ्गा × केचिद्विचित्र-कथाविदः ।
विनय-निभृतास्सम्यग्धर्म्म-प्रसङ्ग-परायणा-
प्रियमपरुषं पत्थ्यं चान्ये क्षमा बहु भाषितुं ॥१६
10 केचित्स्व-कर्म्मण्यधिकास्तथान्यै-
र्व्विज्ञायते ज्योतिममात्मवद्भिः ।
(अद्यापि) चान्ये समर-प्रगल्भा-
(×कु) र्व्वन्त्यरीणामहितं प्रसह्य । (*।) १७

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प्राज्ञा मनोज्ञ-वधवः प्रथितोरुवंशा
वंशानुरूप-चरिताभरणास्तथान्य ।
सत्यव्रताः प्रणयिनामुप कारदक्षा
विस्रम्भ-
11 (पूर्व्वं) मपरे दृढ़-सौहृदाश्च ॥१८
विजित-विषय-सङ्गै र्द्धर्म्मशीलैस्तथान्यै-
(मृ) दुभि (रधि) क-स (त्वैर्ल्लोकयात्रा) मरैश्च ।
स्व-कुल-तिलक-भूतैर्मुक्तरागैरुदारै-
रधिकमभि (वि) भाति श्रेणिरेवंप्रकारैः ॥१९
तारुण्य-कान्त्युपचितो (ऽ★) पि सुवर्ण्ण-हार-
तांबूल-पुष्प-विधिना सम-
12 (लंकृ) तो (ऽ★) पि ।
नारी-जनः प्रियमुपैति न तावदग्र्यां
यावन्न पट्टमय-वस्त्र-(यु) गानि धत्ते ॥२०
स्पर्श (वता वर्ण्णा)न्तर-विभाग-चित्रेण नेत्र-सुभगेन (।)
यैस्सकलमिदं क्षितितलमलंकृतं पट्टवस्त्रेण ॥२१
विद्याधरी-रुचिर-पल्लव-कर्ण्णपूर-
वातेरिता (स्थि)रतरं प्रतिचिन्त्य
13 (लो) कं ।
मानुष्यमर्थ-निचयांश्च तथा विशालां-
(स्ते) षां शुभा (म) ति (रभूद) चला ततस्तु ॥२२
चतु (स्समुद्रान्त)-विलोल-मेखलां
सुमेरु-कैलास-बृहत्पयोधराम् ।
वनान्त-वान्त-स्फुट-पुष्प-हासिनीं
कुमारगुप्ते प्रिथिवीं प्रशासति ॥२३
समान-धीश्शुक्र-बृहस्पतिभ्यां
ललामभूतो भुवि
14 पार्त्थिवानां ।
रणेषु यः पार्त्थ-समानकर्म्मा
बभूव गोप्ता नृप-विश्ववर्म्मा ॥२४
दीनानुकंपन-परः कृपणार्त्त-वर्ग-

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सन्ध (ा) (।★ऽ) धिकदयालुरनाथ-नाथः ।
(क) ल्पद्रु म. प्रणयिनामभयं प्रदश्च
भीतस्य यो जनपदस्य च बन्धुरासीत् ॥२५
तस्यात्मजः स्थैर्य्य-नयोपपन्नो
ब (न्धु)-प्रियो
15 बन्धुरिव प्रजानां ।
बंव्वर्त्ति-हर्त्ता नृप-बन्धुवर्म्मा
द्विड्दृप्त-पक्ष-क्षपणैक (द) क्षः ॥२६
कान्तो युवा रण-पटुर्व्विनयान्वितश्च
राजापि सन्नुपसृतो न मदैः स्मयाद्यैः
शृङ्गार-मूर्त्तिरभिभात्यनलंकृतो (ऽ★) पि
रूपेण य⌒कुसुम-चाप इव द्वितीयः ॥२७
वैधव्य-तीव्र-व्यसन-क्षतानां
16 स्मृत्वा यमद्याप्यरि-सुन्दरीणां ।
भयाद्भवत्यायत-लोचनानां
धन-स्तनायास-करः प्रकम्पः ॥२८
तस्मिन्नेव क्षितिपति-व्रिषे बंधुवर्म्मण्युदारे
सम्यक्स्फीतं दशपुरमिदं पालयत्युन्नतांसे ।
(शि)ल्पावाप्तैर्द्धन-समुदयैः पट्टवा (यैरु) दारं
स्रे (णीभूतै) र्भवनमतुलं कारितं
17 दीप्त-रश्मेः ॥२९
विस्तीर्ण्ण-तुङ्ग-शिखरं शिखरि-प्रकाश-
मभ्युद्गतेन्द्वमल-रश्मि-कलाप-(गौ) रं ।
यद्भाति पश्चिम-परस्य निविष्ट-कान्त-
चूडामणि-प्रतिसमन्नयनाभिरामं ॥३०
रामा-सनाथ-(र★) चने दत-भास्करांशु-
वह्नि-प्रताप-सुभगे जल-लीन-मीने ।
चन्द्रांशु-हर्म्यतल-
18 चन्दन-तालवृन्त-
हारोपभोघ-रहिते हिम-दग्ध-पद्मे ॥३१
रोद्ध्र-प्रियंगुतरु-कुन्दलता-विकोश-

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पुष्पा-(सव)-प्रमु (दि) तालि-कलाभिरामे ।
काले तुषार कण-कर्क्कश-शीत-वात-
वेग-प्रनृत्त-लवली-नगणैकशाखे ।।३२
स्मर-वशग-तरुणजन-वल्लभाङ्गना-विपुल-कान्त-पीनोरु-
19 स्तन-जघन-घनालिङ्गन-निर्भर्त्सित-तुहिन-हिम-पाते ।।३३
(मा) लवानां गण-स्थित्या या (ते) शत-चतुष्टये ।
त्रिनवत्यधिके(ऽ★) ब्दानाम्रितौ सेव्य-घनस्तने ।।३४
सहस्यमास-शुक्लस्य प्रशस्ते (ऽ★) ह्नि त्रयोदशे ।
मङ्गलाचार-विधिना प्रासादो (ऽ★) यं निवेशितः ।।३५
बहुना समतीतेन
20 कालेनान्यैश्च पर्थिवैः ।
व्यशीर्य्यतैकदेशो (ऽ★) स्य भवनस्य ततो (ऽ★) धुना ।।३६
स्वयशो-(व्रिद्धये सर्व्वमत्युदा) रमुदारया ।
संस्कारितमिदं भूयः (श्रेण्या) भानुमतो गृहं ।।३७
अत्युन्नतमवदातं नभः (★) स्पृशन्निव-मनोहरैश्शिखरैः ।
शशि-भान्वोरभ्युदयेष्वमल-मयूखायतन-
21 भूतं ।।३८
वत्सर-शतेषु पंचसु विशंत्यधिकेष नवसु चाब्देषु ।
यातेष्वभिरम्य-(तप) स्यमास-शुक्ल-द्वितीयायां ।।३९
स्पष्टैरशोकतरु-केतक-सिंदुवार
लोलातिमुक्तकलता-मदयंतिकानां ।
पुष्पोद्गमैरभिनवैरधिगम्य नून-
मैक्यं विजृंभित-शरे हर-पूत-देहे ।।४०
22 मधुपान-मुदित-मधुकर-कुलोपगीत-नगनैक-पृथु-शाखे ।
काले नव-कुसुमोद्गम-दंतुर-कांत-प्रचुर-रोद्ध्रे ।।४१
शशिनेव नभो विमलं कौ (स्तु) भ-मणिनेव शार्ङ्गिणो वक्षः ।
भवन-वरेण तथेदं पुरमखिलमलंकृतमुदारं ।।४२
अमलिन-शशि-
23 लेखा-दंतुरं पिङ्गलानां
परिवहति समूह यावदीशो जटानां ।
वि(कच-क) मल-मालामंस-सक्तां च शार्ङ्गी

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भवनमिदमुदारं शाश्वतन्तावदस्तु ॥४३
श्रेण्यादेशेन भक्त्या च कारितं भवनं रवेः ।
पूर्व्वा चेयं प्रयत्नेन रचिता **वत्सभट्टिना** ॥४४
24 स्वस्ति कर्तृ-लेखक-वाचक-श्रोतृभ्यः ॥ सिद्धिरस्तु ॥

स्कन्दगुप्त का जूनागढ़ लेख
JUNAGADHA INSCRIPTION OF SKANDAGUPTA

स्थान : जूनागढ़ — **Place : Junagadha**
भाषा : संस्कृत — **Language : Sanskrit**
लिपि : गुप्त — **Script : Gupta**

1 सिद्धम् ॥
श्रियमभिमतभोग्यां नैककालापनीतां
त्रिदशपति-सुखार्थं यो बलेराजहार ।
कमल-निलयनायाः शाश्वत धाम लक्ष्म्याः
2 स जयति विजितार्त्तिर्**विष्णु**रत्यन्त-जिष्णुः ॥१
तदनु जयति शश्वत् श्री-परिक्षिप्त-वक्षाः
स्वभुज-जनित-वीर्यो राजराजाधिराजः ।
नरपति-
3 भुजगानां मानदर्प्पोत्फणानां
प्रतिकृति-गरुडा (ज्ञां) निर्व्विषी (ं) चावकर्त्ता ॥२
नृपति-गुन-निकेतः **स्कन्दगुप्तः** पृथु-श्रीः
चतु रू (दधि जल)न्तां स्फीत-पर्यन्त-देशाम् ।
4 अवनिमवनतारिर्यः चकारात्म-संस्थां
पितरि सुरसखित्वं प्राप्तवत्यात्म-शक्त्या ॥३
अपि च जित (मे) व तेन प्रथयन्ति यशांसि यस्य रिपवो (ऽ*) पि (।*)
आमूल-भग्न-दर्प्पा नि(र्वचना) (म्लेच्छ-देशेषु) ॥४
5 क्रमेण बुद्धया निपुणं प्रधार्य
ध्यात्वा च कृत्स्नान्गुण-दोष-हेतून् ।
व्यपेत्य सर्व्वान्मनुजेन्द्र-पुत्रां-
ल्लक्ष्मीः स्वयं यं वरयांचकार ॥५

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तस्मिन्नृपे शासति नैव कश्चि-
द्धर्म्मादपेतो मनुजः प्रजासु ।
6 आर्त्तो दरिद्रो व्यसनी कदर्यो
दण्ड नवा यो भृश-पीडितः स्यात् ॥६
एवं स जित्वा पृथिवीं समग्रां
भग्नाग्र-दर्पा (न्) द्विषतश्च कृत्वा।
सर्व्वेषु देशेषु विषाय गोप्तृन्
संचिन्तया (मा) स बहु-प्रकारम् ॥७
स्यात्को (ऽ★) नुरूपो
7 मतिमान्विनितो
मेधा-स्मृतिभ्यामनपेत-भावः ।
सत्यार्जवौदार्य-नयोपपन्नो
माधुर्य-दाक्षिण्य-यशोन्वितश्च ॥८
भक्तो (ऽ–) नुरक्तो नृ-(विशे)ष-युक्तः
सर्व्वोपधाभिश्च विशुद्ध-बुद्धिः ।
अनृण्य-भावोपगतान्तरात्माः ।
सर्व्वस्य लोकस्य हिते प्रवृत्तः ॥९
8 न्यायार्जने (ऽ★) र्थस्य च काः समर्थः
स्यादर्जितस्याप्यथ रक्षणे च ।
गोपायितस्यापि (च) वृद्धि-हेतौ
वृद्धस्य पात्र-प्रतिपादनाय ॥१०
सर्व्वेषु भृत्येष्वपि संहतेषु
यो मे प्रशिष्यान्निखिलान्सुराष्ट्रान् ।
आं ज्ञातमेकः खलु पर्णदत्तो
भारस्य तस्योद्वहने समर्थः ॥११
9 एवं विनिश्चित्य नृपाधिपेन
नैकानहो-रात्र-गणान्स्व-मत्या ।
यः संनियुक्तो (ऽ★) र्थनया कंथचित्
सम्यक्सुराष्ट्रावनि-पालनाय ॥१२
नियुज्य देवा वरुणं प्रतीच्यां
स्वस्था यथा नोन्मनसो बभूवु (:) (।★)

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पूर्व्वेतरस्यां दिशि **पर्णदत्तं**
नियुज्य राजा धृतिमांस्तथाभुत् । (।*) १३
10 तस्यात्मजो ह्यात्मज-भाव-युक्तो
द्विधेव चात्मात्म-वशेन नीतः ।
सर्व्वात्मनात्मेव च रक्षणीयो
नित्यात्मवानात्मज-कान्त रूपः । (।*) १४
रूपानुरुपैर्ललितैर्विचित्रैः
नित्य-प्रमोदान्वित-सर्वभावः ।
प्रबुद्ध-पद्माकर-पद्मवक्त्रो
नृणां शरण्यः शरणागतानाम् । (।*) १५
11 अभवद्भुवि **चक्रपालितो** (ऽ*) साविति नाम्ना प्रथितः प्रियो जनस्य ।
स्वगुणैरनुपस्कृतैरुदा (त्तै) पितरं यश्च विशेषयांचकार । (।*) १६
क्षमा प्रभुत्वं विनयो नयश्च
शौर्यं विना शौर्य-मह (ा) र्च्चनं च ।
दाक्ष्यं दमो दानमदीनता च
दाक्षिण्यमानृण्यम (शू) न्यता च । (।*) १७
सौंदर्यमार्येतर–निग्रहश्च
अविस्मयो धैर्य्यमुदीर्णता च ।
12 इत्येवमेते (ऽ*) तिशयेन यस्मि-
न्नविप्रवासेन गुणा वसन्ति । (।*) १८
न विद्यते (ऽ*) सौ सकले (ऽ*) पि लोके
यत्रोपमा तस्य गुणैः क्रियेत ।
स एव कार्त्स्न्येन गुणान्वितानां
बभूव नृणामुपमान–भूतः । (।*) १९
इत्येवमेतानधिकानतो (ऽ*) न्या-
न्गुणान्प (री) क्ष्य स्वयमेव पित्रा ।
यः संनियुक्तो नगरस्य रक्षां
विशिष्य पूर्वान्प्रचकार सम्यक् । (।*) २०
13 आश्रित्य विर्यं–(स्वभु) ज-द्वयस्य
स्वस्यैव नान्यस्य नरस्य दर्प

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नोद्वेजयामास च कंचिदेव-
मस्मिन्पुरे चैव शशास दुष्टाः । (।*) २१
विस्रंभमल्पे न शशाम यो (ऽ–) स्मिन्
काले न लोकेषु स-नागरेषु ।
यो लालयामास च पौरवर्गान्
(स्वस्येव–) पुत्रान्सुपरीक्ष्य दोषान् । (।*) २२
संरंजयां च प्रकृतीर्वभूव
पूर्व्व-स्मिताभाषण-मान-दानैः ।

14 निर्यन्त्रणान्योन्य-गृह-प्रवेश (:*)
संवर्द्धित-प्रीति-गृहोपचारैः । (।*) २३
व्रह्मण्य-भावेन परेण युक्तः
(शु) क्लः शुचिर्दानपरो यथावत् ।
प्राप्यान्स काले विषयान्सिषेवे
धर्मार्थयोश्चा (प्य*) विरोधनेन । (।*) २४
(यो— ᴗ — — ᴗ ᴗ **पर्णदत्ता**)-
त्स न्यायवानत्र किमस्ति चित्रं ।
मुक्ता-कलापाम्बुज-पद्म-शीता-
च्चन्द्रात्किमुष्णं भविता कदाचित् । (।*) २५

15 अथ क्रमेणाम्बुद-काल आग (ते)
(नि) दाघ-कालं प्रविदार्य तोयदैः ।
ववर्ष तोयं बहु संततं चिरं
सुदर्शनं येन विभेद चात्वरात् । (।*) २६
संवत्सराणामधिके शते तु
त्रिंशद्भिरन्यैरपि षड्भिरेव ।
रात्रौ दिने प्रौष्ठपदस्य षष्ठे
गुप्त-प्रकाले गणनां विधाय । (।*) २७

16 इमाश्च या **रैवतकाद्विनिर्गता** (।*)
पलाशिनीयं सिकता-विलासिनी ।
समुद्र-कान्ताः चिर-बन्धनोषिताः
पुनः पतिं शास्त्र-यथोचितं ययुः । (।*) २८

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अवेक्ष्य वर्षागमजं महोद्भमं
महोदधेरूर्जयता प्रियेप्सुना।
अनेक-तीरान्तज-पुष्प-शोभितो
17 नदीमयो हस्त इव प्रसारितः। (।★) २९
विषाद्य (मानाः) (खलु) (सर्वतो) (ज) ना (:)
कथं-कथं कार्यमिति प्रवादिनः।
मिथो हि पूर्वापर-रात्रमुत्थिता
विचिन्तयां चापि बभुवुरुत्सुकाः। (।★) ३०
अपीह लोके सकले **सुदर्शनं**
पुमां हि दुर्दर्शनतां गतं क्षणात्।
18 भवेन्नु सो (ऽ★) म्भोनिधि-तुल्य-दर्शनं
सुदर्शन— ◡ ◡ — ◡ — ◡ — (।।★) ३१
◡ — ◡ — — ◡ वणे स भूत्वा
पितुः परां भक्तिमपि प्रदर्श्य।
धर्मं पुरो-धाय शुभानुवन्धं
राज्ञो हितार्थं नगरस्य चैव। (।★) ३२
संवत्सराणामधिके शते तु
19 **त्रिंशद्भिरग्यैरपि सप्तभिश्च।**
(गुप्त)-(प्रकाले★) (नय★)-शास्त्रवेत्ता (?)।
विश्वो (ऽ★) प्युनुज्ञात-महाप्रभावः। (।★) ३३
आज्य-प्रणामैः विबुधानथेष्ट्वा
धनैर्द्विजातीनपि तर्पयित्वा।
पौरांस्तथाभ्यर्च्य यथार्हमानैः
भृत्यांश्च पूज्यान्सुहृदश्च दानैः। (।★) ३४
20 **ग्रैष्मस्य मासस्य तु पूर्व-प (क्षे)**
◡ — ◡ — — (प्र) थमे (ऽ★) ह्नि सम्यक्।
मास- द्वयेनादरवान्स भूत्वा
धनस्य कृत्वा व्ययमप्रमेयम्। (।★) ३५
आयामतो हस्त-शतं समग्रं
विस्तारतः षष्टिरथापि चाष्टौ।

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21 उत्सेधतो (ऽ★) न्यत् पुरुषाणि (सप्त?)
◡ — ◡ — (ह) स्त-शत-द्वयस्य । (।★) ३६
बबन्ध यन्त्रान्महता नृदेवा-
न (भ्यर्च्य?) सम्यग्घटितोपलेन ।
अ-जाति-दुष्टम्प्रथितं तटाकं
सुदर्शनं शाश्वत-कल्प-कालम् । (।★) ३७
22 अपि च सुदृढ़-सेतु-प्रान्त (?)-विन्यस्त-शोभ-
रथचरणसमाह्व-क्रौंचहंसास-धूतम् ।
विमल-सलिल — — — ◡ — — ◡ — —
भुवि त ◡ ◡ ◡ — — —द (ने) (ऽ★) र्कः शशी च । (।★) ३८
23 नगरमपि च भूयाद्वृद्धिमत्पौर-जुष्टं
द्विजबहुशतगीत-ब्रह्म-निर्नष्ट-पापं ।
शतमपि च समानामीति दुर्भिक्ष-(मुक्तं★)
◡ ◡ ◡ ◡ ◡ ◡ — — — ◡ — — ◡ — — (॥★) ३९
(इति) (सुद) र्शन-तटाक-संस्कार-ग्रन्थ रचना (स) माप्ता ॥

द्वितीय अंश

24 दृप्तारि-दर्प-प्रणुदः पृथु-श्रियः
स्ववङ्श-केतोः- सकलावनी-पतेः ।
राजाधिराज्याद्भुत-पुण्य-(कर्मणः)-
◡ — ◡ — — ◡ ◡ — ◡ — ◡ (॥★) ४०
— — ◡ — — ◡ ◡ — ◡ — —
— — ◡ — — ◡ ◡ — ◡ — — (।★)
द्वीपस्य गोप्ता महतां च नेता
दण्ड-स्थि (ता★) नां
द्विषतां दमाय । (।★) ४१
25
तस्यात्मजेनात्मगुणान्वितेन
गोविन्द-पादार्पित-जीवितेन ।
— — ◡ — ◡ ◡ — ◡ — —
— — ◡ — — ◡ ◡ — ◡ — — (॥★)४२
— — ◡ — — ◡ ◡ — ◡ ◡ — ◡ —र्घं
— — ◡ — ◡ ◡ ◡ — ◡ ◡ — ◡ —

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विष्णोश्च पादकमले समवाप्य तत्र ।
अर्थव्ययेन
26 महता महता च काले-
नात्म-प्रभाव-नत-पौरजनेन तेन । (।*) ४३
चक्रं विभर्त्ति रिपु — ᴗ ᴗ — ᴗ — —
— — ᴗ — ᴗ ᴗ ᴗ — ᴗ ᴗ — ᴗ — — (।*)
— — ᴗ — ᴗ ᴗ ᴗ — ᴗ ᴗ — ᴗ — —
तस्य स्व-तंत्र-विधि-कारण-मानुषस्य । (।*) ४४
27 कारितमवक्र-मतिना चक्रभृतः चक्रपालितेन गृहं ।
वर्षशते (ऽ*) ष्टात्रिंशे गुप्तानां काल-(क्रम-गणिते*) (॥*) ४५
— — ᴗ — ᴗ ᴗ ᴗ — ᴗ ᴗ — ᴗ — —
— — ᴗ — ᴗ ᴗ ᴗ — ᴗ ᴗ — ᴗ — — (।*)
(स–)ार्थमुत्थितमिवोर्जयतो (ऽ*) चलस्य
28 कुर्वत्प्रभुत्वमिव भाति पुरस्य मूर्ध्नि ॥४६
अन्यच्च मूर्द्धनि सु — ᴗ ᴗ — ᴗ — —
— — ᴗ — ᴗ ᴗ ᴗ — ᴗ ᴗ — ᴗ — — (।*)

स्कन्दगुप्त का इन्दोर ताम्रपत्र-लेख
INDORE COPPERPLATE OF SKANDAGUPTA

स्थान : इन्दोर (बुलन्दशहर) उ० प्र०
भाषा : संस्कृत
लिपि : गुप्त

Place : Indore (Bulandshahr)
Language : Sanskrit
Script : Gupta

1 सिद्धम् (॥*)
यं विप्रा विधिवत्प्रबुद्ध-मनसो ध्यानैकताना स्तुवः
यस्यान्तं त्रिदशासुरा न विविदुर्न्नोर्ध्वं न तिर्य-
2 ग्गति (म्) (।*)
यं लोको बहु-रोग-वेग-विवशः संश्रित्य चेतोलभः
पायाद्वः स जगत्पि (धा) न-पुट-भिद्रश्म्या-

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3 करो **भास्करः** ॥१
परमभट्टारक-महाराजाधिराज-श्री**स्कन्दगुप्त**स्याभिवर्द्धमान-विजय-राज्य-**संव्वत्सर-शते षच्चत्वा**

4 (रि*)ङ्शदुत्तरतमे फाल्गुन-मासे तत्प (ा*) द-परिगृहीतस्य विषयपति-**शर्व्वनागस्या-न्तर्व्वेद्यां** भोगाभिवृद्धये वर्त्त-

5 माने **चन्द्रापुरक**-पद्मा-चातुर्व्विद्य-सामान्य-ब्राह्मण**देवविष्णु**र्द्देव-पुत्रो हरित्रात-पौत्रः डुडिक-प्रपौत्रः सतताग्निहो-

6 त्र-छन्दोगो राणायणीयो वर्षगण-सगोत्र **इन्द्रापुरक**-वणिग्भ्यां क्षत्रियाचल-वर्म भृकुण्ठसिङ्हाभ्याधिष्ठा-

7 नस्य प्राच्यां दिशीन्द्रपुराधिष्ठान-माडास्यात-लग्नमेव **प्रतिष्ठापितकभगवते सवित्रे दोपोपयोज्यमात्म-यशो-**

8 भिवृद्धये मूल्यं प्रयच्छतिः (॥*) **इन्द्रपुर**-निवासिन्यास्तैलिक-श्रेण्या जीवन्त-प्रवराया इतो (ऽ*) धिष्ठानादपक्त्र म-

9 ण-संप्रवेश-यथास्थिरायाः आजस्रिकं ग्रहपतेर्द्विज-मूल्य-दत्तमनया तु श्रेण्या यदभग्नयोगम्

10 प्रत्थमार्हाव्य (व*) च्छिन्न-संस्थं देयं तैलस्य तुल्येन पलद्वयं तु २ चन्द्रार्क्कसम-कालीयं (॥*)

11 यो व्यक्क्रमेद्दायमिमं निवद्धम्
गोघ्नो गुरुघ्नो द्विज-घातकः सः (।*)
तैः पातकै (:*)

12 पञ्चभिरन्वितो (ऽ*) ध-
र्गच्छेन्नरः सोपनिपातकैश्चेति ॥२

स्कन्दगुप्त का भितरी स्तम्भ-लेख

BHITARI PILLAR INSCRIPTION OF SKANDAGUPTA

स्थान : भितरी (गाजीपुर)
भाषा : संस्कृत
लिपि : गुप्त

Place : Bhitari (Ghazipur)
Language : Sanskrit
Script : Gupta

(सिद्धम् ॥*)
1 (सर्व्व)-रा (जो) च्छेत्तुः पृथिव्यामप्रतिरथस्य चतुरुदधिसलिल (ा) स्वादित

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यशसो धनदवरुणेन्द्र (ा) न्तक-स (मस्य)
2 कृतान्त-परशोः न्यायागत (ा) नेक-गो-हिरण्य- (को) टि-प्रदस्य चरो (त्स)-न्नाश्वमेधाहर्त्तुर्महाराज-**श्रीगुप्त**-प्रपौत्र (स्य)
3 महाराज-श्री**घटोत्कच**-प्रौत्रस्य महाराजाधिराज-श्री**चन्द्रगुप्त**-पुत्रस्य **लिच्छवि**-दौहित्रस्य महादेव्यां- कुम(ा)र (दे) व्या-
4 मुत्पन्नस्य महाराजाधिराज-श्री**समुद्रगुप्तस्य** पुत्रस्तत्परिगृहीतो महादेव्यान्दत्त-देव्यामुत्पन्नः स्वयं चाप्रतिरथः
5 परम-भागवतो महाराजाधिराज-श्री**चन्द्रगुप्तस्य** पुत्रस्तपादानुद्ध्यातो महादेव्यां ध्रुवदेव्यामुत्पन्नः परम-
6 भागवतो महाराजाधिर(ा)ज-श्री**कुमारगुप्त**स्तस्य
प्रथित-पृथुमति-स्वभाव-शक्तेः
पृथु-यशसः पृथिवी-पतेः पृथु-श्रीः (।*)
7 पि (तृ)-प (रि) गत-पादपद्म-वर्त्ती
प्रथित-यशाः पृथिवी-पतिः सुतो (ऽ*) यम् (।।*) १
जगति भु (ज)-बलाड्यो **गुप्त-वङ्शैक-वीरः**
प्रथित-विपुल-
8 धामा नामतः **स्कन्दगुप्तः** (।*)
सुचरित-चरितानां येन वृत्तेन वृत्तं
न विहतममलात्मा तान- (धीदा?)- विनीतः (।।*) २
विनय-
9 बल-सुनीतैर्व्विक्रमेण क्रमेण
प्रतिदिनमभियोगादीप्सितं येन ल (ब्ध) ा (।*)
स्वभिमत-विजिगीषा-प्रोद्यतानां परेषां
प्रणि-
10 हित इव ले (भे) (स) 'विधानोपदेशः (।।*) ३
विचलित-कुल-लक्ष्मी-स्तम्भनायोद्यतेन
क्षितितल-शयनीने येन नीता त्रियामा (।*)
समु-
11 दित-बल (ल)- कोशा (**न्पुष्यमित्रांश्च**) (जि) त्वा
क्षितिप-चरणपीठे स्थापितो वाम-पादः (।।*) ४
प्रसभमनुप [मै] र्व्विध्वस्त-शस्त्र-प्रतापै-

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र्विन (य-स) म-
12 (चितैश्च*) क्षान्ति-शौ (र्यै) र्न्निरूढ़म् (।*)
चरितममलकीर्त्तेर्ग्गीयते यस्य शुभ्रं
दिशि दिशि परितुष्टैराकुमारं मनुष्यैः (॥*) ५
पितरि दिवमुपे (ते)
13 विप्लुतां वङ्श-लक्ष्मीं
भुज-बल-विजितारिर्य्यः प्रतिष्ठाप्य भूयः (।*)
जितमिति परितोषान्मातरं सास्र-नेत्रां
हतरिपुरिव कृष्णो देवकीमभ्युपे-
14 (त): (॥*) ६
(स्वे) र्द्दं (ण्डैः) ᴗ ᴗ — ᴗ — त्प्रचलितं वङ्शं प्रतिष्ठाप्य यो
बाहुभ्यामवनिं विजित्य हि जितेष्वार्त्तेषु कृत्वा दयाम् (।*)
नोत्सिक्तो (न) च विस्मितः प्रतिदिनं
15 संवर्द्धमान-द्युतिः
गीतैश्च स्तुतिभिश्च वन्दक-जनो (?) यं (प्रा) पयत्यार्य्यताम् (॥*) ७
हूणैर्य्यस्य समागतस्य समरे दोर्भ्यां धरा कंपिता
भीमावर्त्त-करस्य
शत्रुषु शरा — — ᴗ — — ᴗ — (।*)
16 — — — ᴗ ᴗ — ᴗ — विरचितं (?) प्रख्यापितो (दीप्तिदा?)
न द्यो (?) ति ᴗ नभी (?) षु लक्ष्यत इव श्रोत्रेषु गाङ्ग-ध्वनिः (॥*) ८
(स्व)-पितुः कीर्ति * * * * * ᴗ — ᴗ * (।*)
17 * * * * ᴗ * * * * * * * ᴗ — ᴗ * (॥*) ९
(कर्त्तव्या) प्रतिमा काचित्प्रतिमां तस्य शार्ङ्गिणः (।*)
(सु)-प्रतीतश्चकारेमां य (ावदाचन्द्र-तारकम्) (॥*) १०
18 इह चैनं प्रतिष्ठाप्य सुप्रतिष्ठित-शासनः (।*)
ग्राममेनं स विद (धे) पितुः पुण्याभिवृद्धये (॥*) ११
19 अतो भगवतो मूर्त्तिरियं यश्चात्र संस्थितः (?) (।*)
उभयं निर्द्दिदेशासौ पितुः पुण्याय पुण्य-धीरिति (॥*) १२

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स्कन्दगुप्त का बिहार स्तम्भ लेख
BIHAR PILLAR INSCRIPTION OF SKANDAGUPTA

स्थान : बिहार शरीफ (पटना) — Place : Bihar Sharif (Patna)
भाषा : संस्कृत — Language : Sanskrit
लिपि : गुप्त — Script : Gupta

1 ᴗ — ᴗ — — ᴗ ᴗ — ᴗ — —
ᴗ — ᴗ — — ᴗ ᴗ — ᴗ — — : (।*)
नृ-चन्द्र इन्द्रानुज-तुल्य-वीर्य्यो
गुणैरतुल्यः ᴗ ᴗ — — — (॥*) १
2 — — ᴗ — — ᴗ ᴗ — ᴗ — —
— — ᴗ — — ᴗ ᴗ — ᴗ — — (।*)
तस्यापि सूनुर्भुवि स्वामि-नेयः
ख्यातः स्व-कीर्त्या ᴗ ᴗ — ᴗ — — (॥*) २
3 ᴗ — ᴗ — — ᴗ ᴗ — ᴗ — —
ᴗ — ᴗ — — ᴗ ᴗ — ᴗ — — (।*)
(स्व) सैव यस्यातुल-विक्रमेण-
कुमारगु(प्तेन) ᴗ — ᴗ — — (॥*) ३
4 — — ᴗ — — ᴗ ᴗ — ᴗ — —
— — ᴗ — — ᴗ ᴗ — ᴗ — — (।*)
(पि) त्रिश्च देवांश्च हि हव्य-कव्यैः
सदा नृशंस्यादि ᴗ — ᴗ — — (॥*) ४
5 ᴗ — ᴗ — — ᴗ ᴗ — ᴗ — — — ᴗ
ᴗ — ᴗ — — ᴗ ᴗ — ᴗ — ᴗ — (।*)
(अ) चीकरद्देव-निकेत-मण्डलं
क्षितावनौपम्य ᴗ — ᴗ — ᴗ — (॥–) ५
6 ....(स्कन्दगुप्त*) (बटे ?) किल (।*)
स्तम्भ-वरोच्छ्रिय–प्रभासे तु मण्ड........ (॥*) ६
7 ....भिर्वृक्षाणां (।*)
कुसुम-भरानताग्र-(शुंग ?)-व्यालम्व-स्तवक........ (॥*) ७
8 — — ᴗ — — ᴗ ᴗ — ᴗ — —

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— — ᴗ — — ᴗ ᴗ — ᴗ — — (।*)
भद्रार्य्यया भाति गृहं नवाभ्र-
निर्म्मोक-निर्मु (क्त) ᴗ — ᴗ — — (॥*) ८
9 — — ᴗ — — ᴗ ᴗ — ᴗ — —
— — ᴗ — — ᴗ ᴗ — ᴗ — — (।*)
स्कन्द-प्रधानैर्भुवि मातृभिश्च
लोकान्स सुष्य (?) ᴗ ᴗ — ᴗ — — (॥*) ९
10 — — ᴗ — — ᴗ ᴗ — ᴗ — —
— — ᴗ — —ᴗ ᴗ — ᴗ — —
— — ᴗ — — ᴗ ᴗ — ᴗ — —
— — ᴗ यूपोच्छ्रयमेव चक्क्रे (॥*) १०
11 .... (स्क*) **न्दगुप्त-वटे** अन्शानि ३० (+ *) ५ ता (?) ऋकटा-
12 ....पितुः स्वमातुर्य्यद्यस्ति हि दुष्कृतं भजतु तने........
13 ....काग्रहारे अन्शानि ३ **अनन्तसेनेनोप**............

द्वितीय अंश

14 ....(सर्व्व-राजोच्छे*) त्तुः प्रिथिव्यामप्रतिरथस्य
15 (चतुरुदधि-सलिलास्वादित-यशसोध **नद**-वरुणे*) न्द्रान्तकसमस्य कृतान्त
16 (परशोः न्यायागतानेक-गो-हिरण्य-कोटि-प्रदस्य चिरो*) त्सन्नाश्वमेधाहर्त्तुः
17 (महाराज-श्री**गुप्त**-प्रपौत्रस्य महाराज-श्री**घटो***) त्कच-पौत्रस्य महाराजा-
18 (धिराज-श्री**चन्द्रगुप्त**-पुत्रस्य लिच्छवि-दौहित्रस्य म*) हादेव्यां
कुमारदेव्यामुत्पन्नस्य
19 (महाराजाधिराज-श्री--**समुद्रगुप्तस्य** पुत्र*) स्तत्परिगृहीतो महादेव्यां
20 (दत्तदेव्यामुत्पन्नः स्वयं चाप्रतिरथः पर*) मभागवतो महाराजा-
21 (धिराज-श्री**चन्द्रगुप्त**स्तस्य पुत्रस्तत्पादानुद्ध्या*) तो महादेव्यां ध्रुवदेव्या-
22 (मुत्पन्नः परम-भागवतो महाराजाधिराज-श्री**कुमारगुप्त**स्तस्य*)
पुत्रस्तत्पादानुद्ध्यातः
23 (परम-भागवतो महाराजाधिराज-श्रीस्क*) **न्दगुप्तः** (॥*)
24 .... परमभागवतो
25 (महाराजाधिराज-श्री-**स्कन्दगुप्तः***) .... (व*) षयिकाजपुरकसामं
(ग्रा) (म*)-

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26 .... ग्रा....क....(अ–) क्षय-नीवी ग्रामक्षेत्रं
27 .... क्र....उपरिक-कुमारामात्य-
28 .... ङ्गि कुलः (?) वणि (ज*) क-पादितारिक-
29 .... (आ*) ग्रहारिक-शौल्किक-गौल्मिकासन्यां श्च (?)
30 .... वा (सि) कादीनस्मत्प्रसादोपजीविनः
31 (समाज्ञापयामि*) ....**वर्म्मणा** विज्ञापितो (ऽ*) स्मि मम पितामहेन
32 .... नमे भट्ट-गुहिलस्वामिना भद्रा (र्य्य) का
33 .... (प्र) ति....आग्रोकथ....नाकय.... ....

कुमारगुप्त द्वितीय का सारनाथ प्रतिमा लेख
SARNATH IMAGE INSCRIPTION OF KUMARAGUPTA II

स्थान : सारनाथ (वाराणसी) — **Place : Sarnath (Varanasi)**
भाषा : संस्कृत — **Language : Sanskrit**
लिपि : गुप्त — **Script : Gupta**

1 **वर्षशते गुप्तानां सचतुःपञ्चाशदुत्तरे** (।*)-
भूमिरँक्षति **कुमारगुप्ते** मासि ज्येष्ठे-द्वितीयायाम् ।। १
2 भक्त्यावर्ज्जित-मनसा यतिना पूजार्त्थमभयमित्रेण (।*)
प्रतिमा-प्रतिमस्य गुणै (र) प (रे) यं (का) रिता शास्तुः ।। २
3 माता-पितृ-गुरु-पू (र्व्वैः): पुण्येनानेन सत्व-कायो (ऽ*) यं (।*)
लभतामभिमतमुपशम-[* * * * म् ।।३

कुमारगुप्त द्वितीय का भितरी मुद्रालेख
BHITARI INSCRIPTION OF KUMARAGUPTA II

स्थान : भितरी (गाजीपुर) — **Place : Bhitari (Ghazipur)**
भाषा : संस्कृत — **Language : Sanskrit**
लिपि : गुप्त — **Script : Gupta**

1 (सर्व्व)-राजोच्छेत्तु‿पृथिव्यामप्रतिरथस्य महाराज-श्री (गुप्त)-प्रपौ (त्र)-
स्य महाराज-**श्रीघटोत्कच**-पौत्रस्य म (हा)-
2 (राजा) धिर (ा) ज-श्रीचन्द्रगुप्त-पुत्रस्य लिच्छ (वि-दौहित्रस्य) म
(हादे)-व्य (ां) (कुमा) रदेव्यामुत्पन्नस्य महाराजाधिराज-

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3 (श्री) **समुद्रगुप्तस्य** पुत्रस्तत्परि (गृही) तो म(हादेव्या) (**न्दत्तदेव्या**) मुत्पन्नस्स्वयं च (ा) प्रतिरथ ⁀ परमभाग-

4 (वतो) (महाराजा) धिराज-**चन्द्रगुप्तस्तस्य** (पुत्र) स्तत्पाद (ा) नु- (द्धचा) तो महादेव्य (ां) (ध्रु) वदेव्यामुत्पन्नो म (हारा)-

5 (जाधि) राज-श्री**कुमार (गुप्त**) स्तस्य पुत्रस्तत्पादानुद्धच (ाता) महादेव्या- मनन्तदेव्य (ा) मुत्पन्नो महा (रा)-

6 (जाधिरा) ज-श्री (**पुरगुप्त**) स्तस्य पुत्रस्तत्पादानुद्धच (ातो) महादे (वचां) श्री चन्द्रदेव्यामुत्प (न्नो) म (हा)-

7 (राजाधिरा) ज-श्री**नरसिंहगुप्तस्तस्य** (पु) त्रस्त (त्प) ादा (नुद्धचातो) मह- (ादेव्यां) श्रीम (न्मित्र)-

8 (देव्या) मु (त्प) न्न ⁀ परमभ (ा) गवतो मह (ाराजाधिरा) ज-श्री**कुम**(ा) र (गुप्तः।।)

बुधगुप्त का सारनाथ प्रतिमा लेख

SARNATH IMAGE INSCRIPTION OF BUDDHAGUPTA

स्थान : सारनाथ
भाषा : संस्कृत
लिपि : गुप्त

Place : Sarnath
Language : Sanskrit
Script : Gupta

1 **गुप्तानां** समतिक्रान्ते **सप्तपंचाशदुत्तरे** (।*)
शते समानां पृथिवीं **बुधगुप्ते** प्रशासति ।।१
(वैशाख-मास-सप्तम्यां मूले श्याम-गते*)
मया (।*)
कारिताभयमित्रेण प्रतिमा शाक्य-भिक्षुणा ।। २
इमामुद्दण्ड-सच्छत्र-पद्मास (न-विभूषितां ।*)
(देवपुत्रवतो दिव्यां *)
3 चित्रवि (द्या)-सचित्रितां ।।३
यदत्र पुण्यं प्रतिमां कारयितत्वा मया भृतम् (।*)
माता-(पित्रोर्गु) (रूणां च लोकस्य च समाप्तये ।।*) ४

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बुधगुप्त का दामोदरपुर ताम्रपत्र लेख
DAMODARPUR COPPERPLATE OF BUDDHAGUPTA

स्थान : दामोदरपुर (बंगाल) **Place : Damodarpur (Bengal)**
भाषा : संस्कृत **Language : Sanskrit**
लिपि : गुप्त **Script : Gupta**

1 (सं१००*) (+*) (६०) (+ *) ३ आषाढ-दि १० (+ *) ३ परम-दैवत-परम-भट्टा (र) क-महाराजाधिराज-श्री**बुधगुप्ते** (पृथि) वी-पती तत्पाद-(परि) गृहीते **पुण्ड्र** (**व**)-

2 (**र्द्धन**) भुक्तावुपरिक-महाराज-**ब्रह्मदत्ते** संव्यवहरति (।*) स्व(स्ति) (।*) **पलाशवृन्द**-कात्सविश्वासं महत्तराद्यष्टकुलाधि(क)-

3 (र) ण-ग्रामिक-कुटुम्बिनश्च **चण्डग्रामके** ब्राह्मणाद्यान्नक्षुद्र-प्रकृति-कुटुम्बिनः कुशल-मुक्त्वानु-दर्शयन्ति (यथैवं ?)

4 (वि) ज्ञापयती **नो** ग्रामिक-नाभको (ऽ*) हमिच्छे मानापित्रोस्स्वपुण्याप्यायनाय कदिचिद्-ब्राह्मणार्य्यान्प्रतिवासयितुं

5 (तद) हंथ ग्रामानुक्रम-विक्रय-मर्य्यादया मत्तो हिरण्यमुपसंगृह्य समुदयवाह्या-प्रद- (खिलक्षेत्राणा) (ं)

6 (प्र)सादं कर्तुमति (।*) यतः पुस्तपाल-पत्रदासेनावधारितं युक्तमनेन विज्ञापित-मस्त्ययं विक्रय

7 मर्य्यादा-प्रसङ्गस्तद्दीयतामस्य परमभट्टारक-महाराज-पा(दे) न पुण्योपचयायेति (।*) पुनरस्यैव

8 (पत्रदा) सस्यावधारणयावधृत्य नाभक-हस्ताद्दीनार-(द्वय) मुपसंगृह्य स्थायपाल-कपिल-श्रीभद्राभ्यायायकृत्य च समुदय-

9 (बाह्यप्रद*)-(खि) ल-क्षेत्रस्य कुल्यवापमेकमस्य **वायिग्रामकोत्तर**-पार्श्वस्यैव च सत्यमर्य्या-दाया दक्षिण-पश्चिम-पूर्वेण

10 मह (त्त) राद्यधिकरण-कुटुम्बिभिः प्रत्यवेक्ष्याष्टक-नवक-नलाभ्याम-पविञ्छ्य-चतुस्सी मोल्लिङ्ग्य च नागदेवस्य

11 (दत्तं) (।*) (तद्दु) त्तर-कालं संव्यवहारिभिर्द्धर्म्ममवेक्ष्य प्रतिपालनीयमुक्तञ्च महर्ष्षिभिः (।*)
स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धरां ।

12 (स विष्ठा) यां कृमिर्भूत्वा-पितृभिस्सह पच्यते (॥*) १

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बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः (।*)
यस्य यस्य यदा भूमिस्तस्य तस्य
13 तदा फलं (।।*) २
षष्टिं वर्ष-सहस्राणि स्वर्ग्गे मोदति भूमिदः (।*)
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेदिति ।।३

बुधगुप्त का एरण स्तम्भ-लेख
ERAN PILLAR INSCRIPTION OF BUDDHAGUPTA

स्थान : एरण (सागर)	**Place : Eran (Sagar)**
भाषा : संस्कृत	**Language : Sanskrit**
लिपि : गुप्त	**Script : Gupta**

1 जयति विभुश्चतुर्भुजश्चतुरर्ण्णव-विपुल-सलिल-पर्य्यङ्कः (।)
जगतः स्थित्युत्पति-न्य (यादि*)-
2 हेतुर्ग्ग**रुड-केतुः** (।।*) १
शते पञ्चषष्टचधिके वर्षाणां भूपती च **बुधगुप्ते** ।
आषाढ-मास-(शुक्ल)-
3 (द्वा) दश्यां सुरगुरोर्द्दिवसे । (।*) २
सं १०० (+ *) ६० (+ *) ५ (।।*)
कालिन्दी-नर्मदयोर्म्मध्यं पालयति लोकपाल-गुणै-
र्ज्जगति महा (राज)-
4 श्रियमनुभवति **सुरश्मिचन्द्रे च** । (।*) ३
अस्यां संवत्सर-मास-दिवस-पूर्व्वायां स्वकर्म्माभिरतस्य क्रतु-याजि (नः)
5 अधीत-स्वाध्यायस्य विप्रर्षेर्म्मैत्रायणीय-वृषभस्येन्द्रविष्णोः प्रपौत्रेण पितुर्गुणा-
कारिणो वरुण (**विष्णोः**)
6 पौत्रेण पितरमनुजातस्य स्व-वंश-वृद्धि-हेतोर्हरिविष्णोः पुत्रेणात्यन्त-भगवद्भक्तेन
विधातुरिच्छया स्वयंवरयेव **र** (ा) **ज-**
7 लक्ष्म्याधिगतेन चतुःसमुद्र-पर्य्यन्त-प्रथित-यशसा अक्षीण-मानधनेनानेक-शत्रु-समर-
जिष्णुना महाराज-**मातृविष्णुन** (ा)
8 तस्यैवानुजेन तदनुविधायिन (ा) तत्प्रसाद-परिगृ(ही)तेन **धन्यविष्णुना च** ।
मातृ-पित्रोः पुण्याप्यानार्थमेष भगवतः ।
पुण्यजनार्द्दनस्य **जनार्द्दनस्य ध्वजस्तम्भो** (ऽ*) **भ्युच्छ्रितः** (।।*) स्वस्त्यस्तु गो-

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ब्राह्मण-(पु) रोगाभ्यः सर्व्व-प्रजाभ्य इति । (।*)

वैन्यगुप्त का गुणैघर ताम्रपत्र-लेख
GUNAIGHAR COPPERPLATE OF VAINYAGUPTA

स्थान : गुणैघर (बंगाल)
भाषा : संस्कृत
लिपि : गुप्त

Place : Gunaighar (Bengal)
Language : Sanskrit
Script : Gupta

1 स्वस्ति (।।*) महानौ-हस्त्यश्व-जयस्कन्धावारात्क्रीपुराद्भगवन्महादेव-पादानुद्धघातो महाराज-श्रीवैन्यगुप्तः

2 कुशली * * * * * * * * * स्वपादोपजीविनश्च कुशलमाशंस्य समाज्ञापयति (।*) विदितं भवतामस्तु यथा

3 मया मातापित्त्रोरात्मनश्च पु (ण्या) भिवृ (द्ध) ये (ऽ*) स्मत्पाददासमहाराजरुद्रदत्त-विज्ञाप्यादनेनैव महायानिक-शाक्यभिक्ष्वा-

4 चार्य्य-शान्तिदेवमुद्दिश्य गोप (?) .... (दिग्भागे?) कार्य्यमाणकार्य्यावलोकितेश्वराश्रम-विहारे अनेनै-

5 वाचार्य्येण प्रतिपादित (क?)-महायानिक-वैवर्त्तिक-भिक्षु-संघनाम्परिग्रहे **भगवतो बुद्धस्य सततं त्रिष्कालं**

6 **गन्ध-पुष्प-दीप-धूपादि-प्र (वर्त्तनाय–)** (त–) स्य भिक्षुसंघस्य च चीवरपिण्डपात-शयनासन-ग्लानप्रत्ययभैषज्यादि-

7 परिभोगाय विहारे (–च) खण्ड-फुट्ट-प्रतिसंस्कार-करणाय **उत्तरमाण्डलिककान्तेडदकग्रामे सर्वतो भो-**

8 गनाग्रहारत्वेनैकादश-खिल-पाटकाः पञ्चभिः खण्डैस्ताम्र-पट्टेनातिसृष्टाः (।*) अपि च खलु श्रुति-स्मृती-

9 (ति*) हा (स)-विहितां पुण्यभूमिदान-श्रुतिमैहिकामुत्रिक-फल-विशेषे स्मृतो भावतः समुपगम्य स्वतस्तु पी-

10 डामप्यूरीकृत्य पात्त्रेभ्यो भूमि * * * * * * * * * * * (।*) द्विष-(?) द्भिरसम-द्वचन-गौरवात्स्व-यशो-धर्मावाप्तये चैते

11 पाटका अस्मिन्वि (?) हारे शश्वत्कालमभ्य (नुपालयितव्याः ।।*) अनुपालनम्प्रति च भगवता पराशरात्मजेन वेदव्या-

12 **सेन व्यासेन गीताः श्लोकाः भवन्ति (।*)**

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षष्टिं वर्ष-स (हस्रा) णि स्वर्ग्गे मोदति भूमिदः (।★)
आक्षेप्ता चानुमन्ता च ता-
13 न्येव न (र★) के वसेत् (॥★) १
स्व दत्तां पर-दत्ताम्वा यो हरेत (वसु) न्धरां (।★)
(स) विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते (॥★) २
14 पूर्व-दत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर (।★)
महीं महीमतां श्रेष्ठ दानाच्छ्रेयो (ऽ★) नुपालनं (॥★) ३
वर्त्तमानाष्टाशीत्यु-
15 **त्तर-शत-संवत्सरे** पौष-मासस्य चतुर्व्विन्शतितम-दिवसे दूतकेन महाप्रतीहार-
महापीलुपति-पञ्चाधि-
16 करणोपरिक-पाटच्युपरिक-(पुर?)पुरपालोपरिक-महाराज-श्रीमहासामन्त-**विजय-
सेने** नैतदेकादश-पाटक-दा-
17 नायाज्ञामनुभाविताः कुमारामात्य-रेवज्जस्वामी भामह-वत्स-भोगिकाः (॥★)
लिखितं सन्धिविग्रहारिकरण-काय-
18 स्थ-नरदत्तेन (॥★) यत्त्रैक-क्षेत्त्रखण्डे नव-द्रोणावापाधिक-सप्त-पाटक-परिमाणे
सीमालिङ्गानि (।★) पूर्व्वेण गुणेका-
19 ग्रहारग्राम-सीमा विष्णुवधकि-क्षेत्त्रश्च (।★) दक्षिणेन मिदुविलाल (ऽ?)-क्षेत्त्रं
राज-विहार-क्षेत्त्रञ्च (।★) पश्चिमन सूरी-नाशी-रम्पूर्ण्णक-
20 क्षेत्त्रं (।★) उत्तरेण दोषी-भोग-पुष्करिण (ी) ....
(ए★) वम्पियाकादित्य-वन्धुक्षेत्राणाञ्च सीमा (॥★)
21 द्वितीय-खण्डस्याष्टाविन्शति-द्रोणवाप-परिमाणस्य सीमा (।★) पूर्व्वेण गुणिका-
ग्रहारग्राम-सीमा (।★) दक्षिणेन पक्क-
22 विलाल (?)-क्षेत्त्रं (।★) पश्चिमेन राजविहार-क्षेत्त्रं (।★) उत्तरेण वैद्य-
(?)-क्षेत्त्रं (॥★) तृतीय-खण्डस्य त्रयोविन्शति-द्रोणवाप-
23 परिमाणस्य सीमा (★) पूर्व्वेण .... क्षेत्त्रं (।★) दक्षिणेन
नखद्दाच्चर्चरिक (?)- क्षेत्त्र-सीमा (।★) पश्चिमेन
24 ज (जो?) लारी-क्षेत्त्रं (।★) उत्तरेण नागी-जोडाक-क्षत्त्रं (॥★) चतुर्थस्य
त्रिशद्द्रोणवाप-परिमाण-क्षेत्र-खण्डस्य सीमा (।★) पूर्व्वेण
25 बुद्धाक-क्षेत्त्र-सीमा (।★) दक्षिणेन कालाक-क्षेत्त्रं (।★) पश्चिमेन (सू)र्य्यं-
क्षेत्त्र-सीमा (।★) उत्तरेण महीपाल-क्षेत्त्रं (॥★) (प) ञ्चमस्य
26 पादोन-पाटक-द्वय-परिमाण-क्षेत्त्र-खण्डस्य सीमा (।★) पूर्व्वेण खण्डवि (ड्ड)

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ग्गुरिक-क्षेत्रं (।*) दक्षिणेन मणिभद्द्र-

27 क्षेत्रं (।*) पश्चिमेन यज्ञरात-क्षेत्र-सीमा (।*) उत्तरेण **नादडदकग्राम**सीमेति (॥*) विहार-तलभूमेरपि सीमा-लिङ्गानि (।*)

28 पूर्व्वेण **चूडामणिनगरश्रीनौयोगयो**र्म्मद्ध्ये जोला (।*) दक्षिणेन गणेश्वर-विलाल-पुष्करिण्या नौ-खातः (।*)

29 पश्चिमेन प्रद्युम्नेश्वर देवकुल-क्षेत्र-प्रान्तः (।*) उत्तरेण **प्रडामार**-नौयोगखातः (॥*) एतद्विहारप्रावेश्य-शून्यप्रतिकर-

30 हज्जिक-खिल-भूमेरपि सीमा-लिङ्गानि (।*) पूर्व्वेण प्रद्युम्नेश्वर-देवकुल-क्षेत्र-सीमा (।*) दक्षिणेन शाक्यभिक्ष्वाचार्य्य-जित-

31 सेन-वैहारिक-क्षेत्रवसा (?) नः (।*) पश्चिमेन ह (?) चात-गंग उत्तरेण दण्ड-पुष्किणी चेति ॥ सं १०० (+*) ८० (+*) ८ पोष्प-दि २० (+*) ४ (॥*)

भानुगुप्त का एरण स्तम्भ-लेख
ERAN PILLAR INSCRIPTION OF BHANUGUPTA

स्थान : एरण (सागर) — **Place : Eran (Sagar)**
भाषा : संस्कृत — **Language : Sanskrit**
लिपि : गुप्त — **Script : Gupta**

1 १ (॥*) **संवत्सर-शते एकनवत्युत्तरे** श्रावण-बहुलपक्ष-स (प्त) म्य (ां) (।*)

2 **संवत्** १०० (+*) ९० (+*) १ श्रावण-ब-दि ७॥

* * क्त-वङ्शादुत्पन्नो * *

3 राजेति विश्रुतः (।*)

तस्य पुत्रो (।ऽ*) तिविक्क्रान्तो नाम्ना राजाथ **माधवः** ॥१

गोपराज (:)

4 सुतस्तस्य श्रीमान्विख्यात-पौरुषः (।*)

शरभराज-दौहित्रः स्व-वङ्शा-तिलको (ऽ*) धुना (?) (॥*) २

5 श्री **भानुगुप्तो** जगति प्रवीरो

राजा महान्पार्थ-समो (ऽ*) ति-शूरः (।*)

तेनाथ सार्द्धन्त्विह **गोपर (ाजो)**

6 मित्रनु (गत्येन) किलानुयातः ॥३

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कृत्वा (च*) (यु) द्धं सुमहत्प्रक (ा) शं
स्वर्ग्गंगतोदिव्य-न (रे ?) (न्द्र-कल्पः*) (।*)
7 भक्तानुरक्ता च प्रिया च कान्ता
भ (ार्य्याव) ल (ग्न) ानुगता (ग्नि) र(ा) शिम् ॥४

दामोदरपुर ताम्रपत्र लेख
DAMODARPUR COPPERPLATE INSCRIPTION

स्थान : दामोदरपुर (बंगाल) — **Place : Damodarpur (Bengal)**
भाषा : संस्कृत — **Language : Sanskrit**
लिपि : गुप्त — **Script : Gupta**

कोटिवर्षाधिष्ठानाधि (करणस्य)

1 **स (म्व)** २०० (+*) २० (+*) ४ भाद्र-दि ५ परमदैवत-परमभट्टारक-म (हा)- राजाधिराज-श्री····
2 प्ते पृथिवीपतौ तत्पाद-परिगृहीते **पुण्ड्रवर्द्धन**—भक्तावुपरि (क-महाराजस्य)- (महा*)-
3 राजपुत्र-**देवभट्टारकस्य** हस्त्यश्व-जन-भोगेनानुवहमा (न) के **को (टिव)र्ष्व**-विष (ये) च त-
4 न्नियुक्तकेहविषयपति-**स्वयम्भुदेवे** अधिष्ठानाधिकरण (म्*) आर्य्य (**न**) गर-(श्रेष्ठिरिभु) पाल-
5 सार्त्थवाहस्थाणुदत्त-प्रथमकुलिकमतिदत्त-प्रथमकायस्थस्कन्दपाल-पुरोगे (स) ंव्य (वह) रति
6 **अयोध्यक**-कुलपुत्रक-अमृतदेवेन विज्ञापितमिह-विषये समुदयबाह्याप्रहतखिल-(क्षे) त्रा-
7 णां त्रिदीनारिक्यकुल्यवाप-विक्रयो (ऽ*) नुवृत्तः तपुर्हथ **मत्तो**. दीनारानुपसंगृह्य मन्मातुः (पु) ण्या-
8 भिवृद्धये अत्रारण्ये भगवतः **श्वेतवराहस्वामिनो** देवकुले खण्ड-फुट्ट-प्रति- (सं) स्का (र)-(क)-
9 **रणाय बलिचरुसत्रप्रवर्त्तन-गन्धधूपपुष्पप्रापण-मधुपर्क्कदीपाद्यु**प (**यो**) गा (**य**) **च**
10 अप्रदा-धर्म्मेण ताम्रपट्टीकृत्य क्षेत्र-स्तोकन्दातुमिति (।*) यतः प्रथमपुस्तपाल-नर (न) न्दि-

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11 गोपदत्त-भट (?) नन्दिनामवधारणया युक्त (त) या ध(र्म्माधि) कार-
(बु)-द्धया विज्ञापित (ं*) ना (त्र*) (वि*)-
12 षय-पतिना (ं*) कश्चिद्विरोधः केवलं श्री-परमभट्टारकपादेन धर्म्मप(र)
13 (तावाप्ति) (:*)
14 इत्यनेनावधारणाक्रमेण एतस्मादमृतदेवात्पञ्चदश-दीनारानुपसंगृह्य एतन्मातु (:*)
15 अनुग्रहेण **स्वच्छन्दपाटके** (ऽ*) (र्द्ध) टी-प्रावेश्य-**लवङ्गसिकायाञ्च** वास्तुभिस्सह
कुल्यवाप-द्वयं
16 **साटुवनाश्रमके** (ऽ*) पि वास्तुना सह कुलवाप एकः **परस्पतिकायां** पञ्चकुल्य-
वापकस्योत्त (रे) ण
17 **जम्बून** (द्या): पुर्व्वेण कुल्यवाप एकः **पूरणवृन्दिकहरौ** पाटक-पूर्व्वेण कुल्यवाप
एकः इत्येवं खिल-क्षेत्र-
18 स्य वास्तुना सह पञ्च कुल्यवापाः अप्रदा-धर्म्मेण भग (व*) ते **श्वेतवराहस्वामिने**
शश्वत्कालभोग्या दत्ताः (।*)
19 तदुत्तरकालं संव्यवहारिभिः देत्रभक्त्यानुमन्तव्याः (।*) अपि च भूमि (दा) न-
सम्वद्धाः श्लोका भवन्ति (।*)
20 स्व-दत्तां पर-दत्ताम्वा यो हरेत वसुन्धरां (।*)
स विष्ठायां क्रिमिर्भ्भुत्वा पितृभिस्सह पच्यते (॥*) १
वहुभिर्व्वसुधा दत्ता
21 राजभिस्सगरादिभिः (॥*)
यस्य यस्य यदा भूमिस्तस्य तदा फलं (॥*) २
षष्टिं वर्ष्ष-सहस्राणि स्वर्ग्गे मोदति भूमिद
22 आक्षेप्ता चानुमन्ता च तान्येव नरके वसेदिति (॥*) ३

आदित्यसेन का अपसद शिलालेख
APSAD INSCRIPTION OF ADITYASENA
(A Later-Gupta King)

स्थान : नवादा (गया)
भाषा : संस्कृत
लिपि : कुटिल

Place : Navada (Gaya)
Language : Sanskrit
Script : Kutila

आसीद्दन्तिसहस्रगाढकटको विद्याधराध्यासितः ।

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सद्वंशः स्थिर उन्नतो गिरिरिव **श्रीकृष्णगुप्तो** नृपः ॥
दृप्तारातिमदान्धवारणघटाकुम्भस्थलीः क्षुन्दता ।
यस्यासंख्यरिपुप्रतापजयिना दोष्णा मृगेन्द्रायितम् ॥१॥
सकलः कलङ्करहितः क्षततिमिरस्तोयधेः शशाङ्क इव
तस्मादुदपादि सुतो देवः श्री **हर्षगुप्त** इति ॥२॥
यो योग्याकालहेलावनतदृढधनुर्भीमबाणौघपाती ।
मूर्तैः स्वस्वामिलक्ष्मीवसतिविमुखितैरी क्षितः सास्र पातम् ॥
घोराणामाहवानां लिखितमिव जयं श्लाघ्यमाविर्दधानो ।
वक्षस्युद्दामशस्त्रव्रणकठिनकिणग्रन्थिलेखाच्छलेन ॥३॥
श्री **जीवितगुप्तो**ऽभूत्क्षितीशचूडामणिः सुतस्य ।
यो दृप्तवैरिनारीमुखनलिनवनैकशिशिरकरः ॥४॥
मुक्तामुक्तपयःप्रवाहशिशिरासूत्तुङ्गतालीवन-
भ्राम्यद्दन्तिकरावलूनकदलीकाण्डासु वेलास्वपि ॥
श्च्योतत्स्फारतुषारनिर्झरपयः शीतेऽपि शैले स्थिता-
न्यस्योच्चैर्द्विषतो मुमोच न महाघोरः प्रतापज्वरः ॥५॥
यस्यातिमानुषं कर्म दृश्यते विस्मयाज्जनौघेन ।
अद्यापि कोशवर्धनतटात्प्लुतं पवनजस्येव ॥६॥
प्रख्यातशक्तिमाजिषु पुरः सरं **श्रीकुमारगुप्त**मिति ।
अजनयदनेकं रा नृपो हर इव शिखिवाहनं तनयम् ॥७॥
उत्सर्पद्वातहेलाचलितकदलिकावीचिमालावितानः ।
प्रोद्यद्धूलीजलौघभ्रमितगुरुमहामत्तमातङ्गशैलः ॥
भीमः श्रीशानवर्मक्षितिपतिशशिनः सैन्यदुग्धोदसिन्धु-
र्लक्ष्मीसंप्राप्तिहेतुः सपदि विमथितो मन्दरीभूय येन ॥८॥
शौर्यसत्यव्रतधरो यः प्रयागगतो धने ।
अम्भसीव करीषाग्नौ मग्नः स पुष्पपूजितः ॥९॥
श्री **दामोदरगुप्तो**ऽभूत्तनयः तस्य भूपतेः ।
येन दामोदरेणैव दैत्या इव हता द्विषः ॥१०॥
यो मौखरेः समितिषूद्धतहूणसैन्य-
वल्गत्घटा विघटयन्नुरुवारणानाम् ॥
सम्मूर्च्छितः सूरवधूर्वरयन्ममेति ।

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तत्पाणि पङ्कजसुखस्पर्शाद्विबुद्धः ।।११।।
गुणवद्द्विजकन्यानां नानालङ्कारयौवनवतीनाम् ।
परिणायितवान्स नृपः शतं निसृष्टाग्रहाराणाम् ।।१२ ।।
श्री **महासेनगुप्तो**ऽभूत्तस्मा द्वीराग्रणीः सुतः ।
सर्व्ववीरसमाजेषु लेभे यो धुरि वीरताम् ।।१३।।
श्रीमत्सुस्थितवर्मयुद्धविजयश्लाघापदाङ्कं मुहुः ।
यस्याद्यापि निबुद्धकुन्दकुमुदक्षुण्णाच्छहार तम् ।।
लौहित्यस्य तटेषु शीतलतलेषूत्फुल्लनागद्रुम-
च्छायासुप्तविबुद्धसिद्धमिथुनैः स्फीतं यशो गीयते ।।१४।।
वसुदेवादिव तस्माच्छ्रीसेवनशोभितचरणयुगः ।
श्रीमाधवगुप्तोऽभून्माधव इव विक्रमैकरसः ।।१५।।
...........नुस्मृतो धुरि रणे श्लाघावतामग्रणीः ।
सौजन्यस्य निधानमर्थनिचयत्यागोद्धुराणां वरः ।।
लक्ष्मीसत्यसरस्वतीकुलगृहं धर्मस्य सेतुर्द्दृणः ।
पूज्यो नास्ति स भूतले...........सद्गुणैः ।।१६।।
चक्रं पाणितलेन सोऽप्युदवहत्तस्यापि शार्ङ्गं धनुः ।
नाशायासुहृदां सुखाय सुहृदां तस्याप्यसिर्नन्दकः ।।
प्राप्ते विद्विषतां वधे प्रतिहत्....तेनाप............ ।
..............................न्या प्रणेमुर्जनाः ।।१७।।
आजौ मया विनिहिता बलिनो द्विषन्तः ।
कृत्यं न मेऽस्त्यपरमित्यवधार्य वीरः ।।
श्री **हर्षदेवनिजसङ्गमवाञ्छया च ।**
......................................।।१८।।
श्रीमान्बभुव दलितारिकरीन्द्रकुम्भ-
मुक्तारजः पटलपांसु मण्डलाग्रः ।।
आदित्यसेन इति तत्तनयः क्षितीशः ।
चूडामणिर्द.................................।।१९।।
...............मागत मरिध्वंसोत्थमाप्तं यशः ।
श्लाघं सर्वधनुष्मतां पुर इति श्लाघां परां बिभ्रति ।।
आशीर्वादपरम्पराचिरसकृद्...................... ।।
......................................यामास ।।२०।।

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आजौ स्वेदच्छलेन ध्वजपटशिखया मार्जतो दानपङ्कं ।
खड्गं क्षुण्णेन मुक्ता शकल सिकति............... ।।
..................................मत्तमातङ्गघातं ।
तद्गन्धाकृष्टसर्पद्वहलपरिमलभ्रांतमत्तालिजालम् ।।२१।।
आबद्धभीमविकटभ्रुकुटीकठोर—
सङ्ग्राम........................
................ववल्लभभृत्यवर्ग-
गोष्ठीषु पेशलतया परिहासशीलः ।।२२।।
सत्यभर्तृव्रता यस्य मुखोपधानतापसी
परिहास........................ ।।२३।।
........................ज्ञः सकलरिपुबलध्वंसहेतुर्गरीया
न्निस्त्रिशोत्खातघातश्रमजनितजडोऽप्यूर्जितस्वप्रतापः ।
युद्धे मत्तेभकुम्भस्थल................
........श्वेतातपत्रस्थगितवसुमतीमण्डलो लोकपालः ।। २४ ।।
आजौ मत्तगजेन्द्रकुम्भदलनस्फीतस्फुरद्दोर्युगो
ध्वस्तानेकरिपुप्रभाव............यशोमण्डलः ।
न्यस्ताशेषनरेन्द्रमौलिचरणस्फारप्रतापानलो
लक्ष्मीवान्समराभिमानविमलप्रख्यातकीर्तिर्नृपः ।। २५ ।।
येनेयं शरदिन्दुबिम्बधवला प्रख्यातभूमण्डला
लक्ष्मीसङ्गमकांक्षया सुमहती कीर्तिश्चिरं कोपिता ।
याता सागरपारमद्भुततमा सापत्नवैरादहो
तेनेदं भवनोत्तमं क्षितिभुजा विष्णोः कृते कारितम् ।।२६ ।।
तज्जनन्या महादेव्वा श्रीमत्या कारितो मठः ।
धार्मिकेभ्यः स्वयं दत्तः सुरलोकगुहोपमः ।। २७ ।।
शङ्खेन्दुस्फटिकप्रभाप्रतिसमस्फारस्फुरच्छीकरं
नक्रक्रान्तिचलत्तरङ्गविलशत्पक्षिप्र नृत्यत्तिमि ।
राज्ञा खानितमद्भुतं सुपयसा पेपीयमानं जनै
स्तस्यैव प्रियभार्यया नरपतेः श्रीकोण देव्या सरः ।। २८ ।।
यावच्चन्द्रकला हरस्य शिरसि श्रीः शार्ङ्गिणो वक्षसि
ब्रह्मास्य च सरस्वती कृतः........................।
भोगे भूर्भुजगाधिपस्य च तडिद्यावद् घनस्योदरे

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तावत्कीर्तिमिहातनोति धवलामादित्यसेनो नृपः ।। २९ ।।
सूक्ष्म शिवेन गौडेन प्रशस्तिर्विकटाक्षरा ।
............मिता सम्यग् धार्मिकेण सुधीमता ।। ३० ।।

विष्णुगुप्त का मंगरांव लेख
MANGRAON INSCRIPTION OF VISHNUGUPTA

स्थान : बक्सर (बिहार) — Place : Baksar (Bihar)
भाषा : संस्कृत — Language : Sanskrit
लिपि : कुटिल — Script : Kutila

ओं महाराजाधिराजपरमेश्वरश्रीविष्णुगुप्तदेवप्रवर्द्धमानविजयराज्यसम्वत्सरे सप्तदशे सम्व (त्) १ १०. ७ श्रावण शुदि २ चुन्दस्कीलातपोवनप्रतिष्ठित श्रीमित्रकेशवदेवप्रतिवद्धपुष्पपट्टे स्वसिद्धान्तभिरत अनेकशिवसिद्धायतनतीर्थविगाहने पवित्रीकृतः तनुः कुट्टुकदेशीय अविमुक्तज्जः अंगार ग्रामके सकलकुटुम्बिनां सकासादाचन्द्रार्कक्षिति समकालीनं तैलस्य पलमेकमुपक्रीय भगवतः श्री सुभद्रेश्वरदेवस्य प्रदीपार्थं प्रतिपादितवान् । एवं योन्यथा करोति यदत्रापायं स्तनदवा- प्नोतीति । लिखिता देवदत्तेन संक्षिप्ता क्रमचीरिका । उत्कीर्णा सूत्रधारेण कुलादित्येन धीमता ।

उत्तर-गुप्तकालीन लेख एवं दानपत्र
LATER-GUPTA INSCRIPTIONS & COPPERPLATE GRANTS

बैग्राम ताम्रपत्र लेख
BAIGRAM COPPERPLATE

स्थान : वोगरा (बंगाल) — Place : Vogra (Bengal)
भाषा : संस्कृत — Language : Sanskrit
लिपि : गुप्त — Script : Gupta

1 स्वस्ति (।।*) पञ्चनगर्य्यां भट्टारक-पादानुध्यातः कुमारामात्य- कुलवृद्धिरेतद्विषयाधिकरणञ्च
2 वायिग्रामिक-त्रिवृत (।*)-श्रीगोहाल्योः ब्राह्मणोतरान्सम्व्यवहारि-प्रमुखान्ग्राम-कुटुम्बिनः कुशलमनु-
3 वर्ण्य बोधयन्ति (।*) विज्ञापतोरत्रैव वास्तव्य-कुटुम्बि-भोयिल-भास्करा-वावयोः

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पित्रा शिवनन्दि-

4 **ना** कारि (त) क (.*) भगवतो **गोविन्दस्वामिनः** देवकुलस्तदसावल्पवृत्तिकः (।*) इह-विषये समुदय-

5 बाह्याद्यस्तम्ब-खिल-क्षेत्राणामकिञ्चित्प्रतिकराणां शश्वदाचन्द्रार्क्कतारक-भोज्यानांमक्षय-नीव्या

6 **द्विदीनारिक्क्यकुल्यवाप**-विक्कयो (ऽ*) नुवृत्तस्तदर्हथावयोस्सकाशात्षड्दीनारा-नष्ट च रूपकानायी-

7 (कृ) त्य भगवतो **गोविन्दस्वामिनो देवकुले** (ख) **ण्ड-फुट्ट-प्रतिसंस्क** (।*) **र करणाय गन्ध-धूप-दीप-**

8 **सुमनसा** (ं*) **प्रवर्त्तनाय च त्रिवृतायां भोगिलस्य** खिलक्षेत्र-कुल्यवाप-त्रयं श्रीगोहाल्याश्चापि

9 तल-वाटकार्थं (ं*) स्थल-वास्तुनो द्रोणवापमेकं भास्करस्यापि स्थलवास्तुनो द्रोणवापञ्च दातु-

10 मि (ति) (।*) यतो युष्मान्बोधयाम (:*) पुस्तपाल-दुर्गंदत्तार्क्कदासयोर-वधारणया अवधृत-

11 मस्तीह-विषये समुदय-व्याह्याद्यस्तम्ब-खिल-क्षेत्राणा (ं*) शश्वदाचन्द्रार्क्क-तारकभोज्यानां द्विदी-

12 नारिक्यकुल्यवाप-विक्क्रयो (ऽ*) नुवृत्तः (।*) एवंविधाप्रतिकर-खिलक्षेत्र-विक्क्रये च न कश्चिद्राजार्त्य-

13 विरोध उपचय एव भट्टारक-पादानां धर्म्मफल-षड्भागावाप्तिश्च तद्दीयतामिति (।*) एतयोः

14 भोयिल-भास्करयोस्सका (शा*) त्षड्दीनारानष्ट च रूपकानायीकृत्य भगवतो **गोविन्दस्वामिनो**

15 देवकुलस्यार्त्थे भोयिलस्य **त्रिवृतायां** खिलक्षेत्र-कुल्यवाप-त्रयं **तलवाटकाद्यर्त्थम्**

16 **श्रीगोहाल्या** (ं*) स्थल-वांस्तुनो द्रोणवपं भास्करास्याप्यत्रैव स्थले वस्तुनो द्रोणवाप-

17 मेव (ं*) कुल्यवाप-त्रयं स्थल-द्रोणवाप-द्वयञ्च अक्षयनीव्यास्ताम्र पट्टेन दत्तम् (।*) निम्न-

18 कु३स्थल-द्रो २ (।*) ते यूयं स्वकर्षणाविरोधि-स्थाने दर्व्वी-कर्म्म-हस्तेनाष्टक-नवक-नलाभ्या-

19 मपविञ्च्छ्य चिरकाल-स्थ (।*) यि-तुषाङ्गारादिना चिह्नैश्चातुर्दिशो नियम्य

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दास्यथाक्षय-
20 नीवी-धर्म्मेन च शश्वत्कालमनुपालयिष्यथ (।*) वर्त्तमान-भविष्यैश्च संव्यवहार्य्यादि-भिरेत-
21 द्धर्म्मापेक्षयानुपालयितव्यमिति (॥*) उक्तञ्च भगव (ता*) वेदव्यास-महात्मना (।*) स्वदत्तां पर-दत्तां
22 व्वा यो हरेत वसुन्धरां ।
सह विष्ठायां क्रिमिर्भूत्वा पितृभिस्सह पच्यते (॥*) १
षष्टिं वर्ष-सह-
23 स्राणि स्वर्ग्गे मोदति भूमिदः (।*)
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् (॥*) २
पूर्व्वं-
24 दत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर (।*)
मही (ं*) महिमतां श्रेष्ठ दानाच्छ्रेयो (ऽ*) नुपाल-
25 नमिति (॥*) ३
सं १०० (+*) २० (+*) ८ माघ-दि १० (+*) ६ (॥*)

पहाड़पुर का ताम्रपत्र-लेख
PAHADAPUR COPPERPLATE

स्थान : पहाड़पुर (वंगाल)
भाषा : संस्कृत
लिपि : गुप्त

Place : **Pahadapur (Bengal)**
Language : **Sanskrit**
Script : **Gupta**

1 स्वस्ति (॥*) पुण्ड्र (वर्द्ध) नादायुक्तका आर्य्यनगरश्रेष्ठि-पुरोगञ्चाधिष्ठानाधिकरणम् दक्षिणांशक नागरिट्ट-
2 माण्डलिक-पलाशाट्टपार्श्विक-वटगोहाली-जम्बुदेवप्रावेश्यपृष्ठिमपोत्तकगोषाट-पुञ्जक-मूलनागिरट्टप्रावेश्य-
3 नित्वगोहालीषु ब्राह्मणोत्तरान्महत्तरादि-कुटुम्बिनः कुशलमनुवर्ण्यानुबोधयन्ति (।*) विज्ञापयत्यस्मान्ब्राह्मण-नाथ-
4 शर्म्मा एतद्भार्य्या रामी च (।*) युष्माकमिहाधिष्ठानाधिकरणे द्वि-दीनारिक्क्य-कुल्य-वापेन शश्वत्कालोपभोग्याक्षयनीवी-समुदयवाह्या-
5 प्रतिकर-खिलक्षेत्रवास्तु-विक्क्रयो (ऽ*) नुवृत्तस्तदर्हथानेनैव क्क्रमेणावयोस्सका-

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शाद्दीनार-त्रयमु-पसङ्गृह्यावयो (:*) स्व-पुण्याप्या-

6 यनाय **वटगोहाल्यामवास्याङ्काशिक**-पञ्चस्तूपनिकायिकनिग्रन्थश्रमणाचार्य्य-गुह-
नन्दि-शिष्य-प्रशिष्याधिष्ठित-विहारे

7 भगवतामर्हतां गन्ध-धूप-सुमनो-दीपाद्यर्थन्तलवाटक-निमित्तञ्च अ(तः*)एव वट-
गोहालोतो वास्तु-द्रोणवापमध्यर्द्धञ्ज-

8 म्बुदेवप्रावेश्य-**पृष्ठिमपोत्तके** क्षेत्रं द्रोणवाप-चतुष्टयं **गोषाटपुञ्जाद्**द्रोणवापचतुष्टयम्
मूल-नागिरट्ट-

9 प्रावेश्य-**नित्वगोहालीतः** अर्द्धत्रिक-द्रोणवापानित्येवमध्यर्द्धं क्षेत्र-कुल्यवापमक्षयनीव्या
दातुमि (ति) (।*) यतः प्रथम-

10 पुस्तपालदिवाकरनन्दि-पुस्तपालधृतिविष्णु-विरोचन-रामदास-हरिदास शशिनन्दि-
(सु) प्रभमनुद (त्ताना) मवधारण-

11 यावधृतम् अस्त्यस्मदधिष्ठानाधिकरणे-द्वि-दीनारिक्क्य-कुल्यवापेन शश्वत्कालोलोप-
भोग्याक्षयनीवी-समु (दय) वाह्याप्रतिकर-

12 (खिल*)क्षेत्रवास्तु-विक्क्रयो (ऽ*) नुवृत्तस्तद्युष्माम्ब्राह्मण-नाथशर्म्मा एतद्भार्या
रामी च **पलाशाट्ट**पार्श्विक-**वटगोहा**ली-स्थ(ायि)-

13 (**काशि***) क-पञ्चस्तूपकुलनिकायिक आचार्य्य-निग्रन्थ-गुहनन्दि-शिष्य-प्रशिष्या-
धिष्ठित-सद्विहारे अरहतां गन्ध-(धूप)ाद्युपयोगाय

14 (तल-वा*)टक-निमित्तञ्च तत्रैव **वटगोहाल्यां** वास्तु-द्रोणवापमध्यर्द्धं क्षेत्रञ्जम्बुदेव-
प्रावेश्य-**पृष्ठिमपोत्तके** द्रोणवाप-चतुष्टयं

15 **गोषाटपुञ्जाद्**द्रोणवाप-चतुष्टयं मूलनागिरट्ट-प्रावेश्य-**नित्वगोहालीतो** द्रोणवापद्वय-
माढवा (प-द्व) याधिकमित्येवम-

16 ध्यर्द्धं क्षेत्र-कुल्यवापम्प्रार्थयते (ऽ*) त्र न कश्चिद्विरोधः गुणस्तु **यत्परमभट्टारक**-
पादानामर्त्थो-पचयो धर्म्म-षड्भागाप्याय-

17 नञ्च भवति (।*) तदेवङ्क्रियतामित्यनेनावधारणा-क्क्रमेणास्माद्ब्राह्मणनाथशर्म्मत
एतद्भार्य्यारामियाश्च दीनार-त्र-

18 यमायीकृत्यैताभ्यां विज्ञापितक-क्रमोपयोगायोपरि-निर्द्दिष्ट-ग्राम-**गोहालिकेषु** तल-
वाटक-वास्तुना सह क्षेत्रं

19 कुल्यवाप (:*) अध्यर्द्धो (।*) क्षय-नीवी-धर्म्मेण दत्तः (।*) कु १द्रो४
(।*) तद्युष्माभिः स्वकर्षणाविरोधि-स्थाने षट्क-नडैरप-

20 विञ्छ्य दातव्यो (ऽ*) क्षय-नीवी-धर्मेण च शश्वदाचन्द्रार्क्क-तारक-काल-
मनुपालयितव्य इति (॥*) सम् १००(+ *)५०(+ *)९

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21 माघ-दि ७(।*) उक्तञ्च भगवता व्यासेन (।*)
स्व-दत्तां परदत्तां वा यो हरेत वसुन्धराम् (।*)
22 स विष्ठायां क्रिमिर्भूत्वा पितृभिस्सह पच्यते (॥*)१
षष्टि-वर्षसहस्राणि स्वर्ग्गे वसति भूमिदः (।*)
23 आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् (॥*)२
राजभिर्व्वहुभिर्द्दत्ता दीयते च पुनः पुनः (।*)
यस्य यस्य
24 यदा भूमि तस्य तस्य तदा फलम् (॥*)३
पूर्व्व-दत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर (।*)
महीम्महीमतां श्रेष्ठ
25 दानाच्छ्रेयो (ऽ*) नुपालनं (॥*)४
विन्ध्याटवीष्वनम्भस्सु शुष्क-कोटर-वाहिन (:*) (।*)
कृष्णाहिनो हि जायन्ते देव-दायं हरन्ति ये (॥*)५

फरीदपुर का ताम्रपत्र-लेख
FARIDPUR COPPERPLATE

स्थान : फरीदपुर (बंगाल) — **Place : Faridpur (Bengal)**
भाषा : संस्कृत — **Language : Sanskrit**
लिपि : गुप्त — **Script : Gupta**

वारकमण्डलविषयाधिकरणस्य (॥*)

1 सिद्धं स्वस्त्यस्यां पृथिव्यामप्रतिरथे ययात्यम्वरिष-सम-धृतौ म-
2 हाराजाधिराज-**श्रीधर्म्मादित्य**-राज्ये तत्प्रसाद-लब्धास्पद-महाराज-**स्था-**
3 **णुदत्तस्या**ध्यासन-काले स्तद्विनियुक्तक-**वारकमण्डले** विषयपति-ज-
4 जावस्यायोगो (ऽ*) धिकरणं विषयमहत्तरेटित-कुलचन्द्र-गरुड-वृहच्च-
5 ट्टालुकानाचार-भाशैत्य-शुभदेव-घोषचन्द्रानिमित्र-गुणचन्द्र-कालस (सु?)-
6 ख-कुलस्वामि-दुर्ल्लभ-सत्यचन्द्रार्ज्जुन-वप्प-कुण्डलिप्त-पुरोगा। (:*) प्रकृतयश्च
7 साधनिक-वातभोगेन विज्ञाप्ताः (।*) इच्छाम्यहं भवतान्सकाशा (त्)–क्षेत्र स्वण्डमुप-
8 क्रीय ब्राह्मणस्य प्रतिपादयितुं (।*) तदर्हथ मत्तो मूल्यं गृहीत्वा विषये विभ-
9 ज्य दातुमिति (।*) यतः एतदभ्यर्थनमधिकृत्य (।*) स्माभिरकाल्ये भूत्वा पुस्तपाल-वि (न)-

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10 यसेनावधारणया अवधृतमस्तीह-विषये प्राक्समुद्र-मर्य्यादा चतुर्द्दे-
11 नारिक्य-**कुल्यवापेन** क्षेत्राणि विक्रीयमानकानि (।★) तथा वाप-क्षेत्र-खण्डल (ाः★)
12 कृत-कलना दृस्ति-मात्र-प्रवन्धेन ताम्रपट्ट-धर्म्मेण विक्रयमानका (:★) (।★) तच्च
13 परमभट्टारक-पादानामत्र **धर्म्म-षड्भाग-लाभः** (।★) तदेतां प्रवृत्तिमधिगम्य न्यासा-
14 धा स्व-पुण्य-कीर्त्ति संस्थापन-कृताभिलाषस्य यथा संकल्पा भि तथा क्रय (याधृ)
15 त्य साधनिक-वतभोगन द्वादश-दीनारानग्रतो दत्वा (।★) शिवचन्द्र-ह (स्ते-नाष्ट)-
16 क-नवक-नलेनामपविञ्छ्य वातभोग-सकाशे (ऽ★) स्माभि **ध्र्र्‌विलाटयां** क्षेत्र-
(कुल्य)-
17 वाप-त्र्यं तांम्रपट्ट-धर्म्मेण विक्क्रीत (˙★) (।★) अनेन (ा★) पि **वातभोगेन**
18 चन्द्रतारार्क्क-स्थितिकाल-संभोग्यं य (ा★) वत्परत्रानुग्रह-कांक्षिणा भ (ा★)-
रद्वाज-सगो-
19 त्र-**वाजसनेय-षड़ङ्गाध्यायिनस्य चन्द्रस्वामिनस्य** मातापित्रोरनुग्रहा-
20 य मुदक-पूर्व्वेण प्रतिपादितमिति (।★) तदुपरिलिखितकागाम-सामन्त-राजभि
(:★) सम-
21 धिगतशास्त्रभि भूमि-दानानुपालन-क्षेपानुमोदनेषु सम्य (ग्★)-दत्तान्यपि दानानि
22 राजभिरनै प्रतिपादनीयानिति प्रत्यवगम्य भूमिदानं सुतरामेव प्रतिपालनी-
23 यमिति (॥★) सीमा-लिङ्गानि चात्र पूर्व्वेण हिमसेन-पाटके दक्षिणेण त्रिघटिका
24 अपर-ताम्रपट्टश्च पश्चिमेण त्रिघट्टिकायाः शीलकुण्डश्च उत्तरेण (ना) वाता-
25 क्षेणी हिमसेन-पाटकश्च (॥★) भवति चात्र शोकः (।★)
स्व दत्तां परत्ताम्वा यो ह-
26 रेत वसुन्धरां (।★)-
श्व-विष्ठायां (˙★) क्रिमिर्भूत्वा पच्यते पितृभस्सह ॥१
27 **सम्वत्** ३ वैशा दि ५ (॥★)

संक्षोभ का खोह ताम्रपत्र-लेख
SAMKSOBHA'S KHOH COPPERPLATE

स्थान : खोह (नगोद) म० प्र०	**Place : Khoh (Nagod) M.P.**
भाषा : संस्कृत	**Language : Sanskrit**
लिपि : गुप्त	**Script : Gupta**

1 सिद्धं नमो भगवते **वासुदेवाय** ।। स्वस्ति (॥★) **नवोत्तरे** (ऽ★) व्द-शत-द्वये

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गुप्तनृप-र (ा*)ज्य-भुक्तौ
2 श्रीमति प्रवर्द्धमान-विजय-राज्ये **महाश्वयुज-स** (ं*) **वत्सरे** चैत्र-मास-शुक्ल-
3 पक्ष-त्रयोदश्य (ा*) मस्यां संवत्सर-मास-दिवस-पूर्व्वाया [ं] (।*) चतुर्द्दश-
विद्यास्थान विदि-
4 त-परमार्थस्य कपिलस्यव महर्षे: सर्व्व-तत्वज्ञस्य भरद्वाज-सगोत्रस्य नृपि-
5 पि-परिव्राजक-**सुशर्म्मण**: कुलोत्पन्नेन महाराज-श्री **देवाढ्य**-पुत्रप्रनप्त्रा महारा-
6 ज-श्री**प्रभञ्जन**-प्रनप्त्रा महाराज-श्री**दामोदर**-नप्त्रा गोसहस्र हस्त्यश्व-हिरण्यानेक-
7 भूमि-प्रदस्य गुरुपितृमातृ-पूजा-तत्परस्यात्यन्त-देव-ब्राह्मण-भक्तस्यानेक-समर-
8 शत-विजयिन: **साष्टादशाटवी-राज्या**भ्यन्तरं **डभाला**-राज्यामन्वयागतं समडि-
9 पालयिष्नोरनेक-गुण-विख्यात-यशसो महाराज-श्री**हस्तिनः** सुतेन
10 वर्णाश्रम-धर्म्म-स्थापना-निरतेन परमभागवतेनात्यन्त-पितृ-भक्तेन स्व-वं-
11 शामोदकरेण महाराज-श्री**संक्षोभेन** माता-पित्रोरात्मनश्च पुण्याभि-
12 वृद्धये **छोडुगोमि**-विज्ञाप्त्या तमेव च स्वर्ग्ग-सोपान-पंक्तिमारोपय-
13 ता भगवत्या: **पिष्टपुर्या**: कारितक-देवकुले वलि-चरु-सत्रोपयो-
14 गार्थ: **खण्ड-स्फुटित-संस्कारार्थ**ञ्च **मणिनाग** पेठे **ओपाणिग्राम**-
15 स्यार्द्धं चोर-द्रोहक-वर्ज्ज: ताम्र-शासनेनातिसृष्टं (।*)
तदस्मत्कुलोत्थै: म-
16 त्पादपिण्डोपजीविभिर्व्वा कालान्तरेष्वपि न व्याघात: कार्य्य: (।*)
एवमाज्ञा-
17 प्त यो (ऽ*) न्यथा कुर्यात्तमहं देहान्तर-गतो (ऽ*) पि महतावध्यानेन निर्द्दहेयं
(।।*)
18 उक्तं च भगवता परमर्षिणा वेदव्यासेन व्यासेन: (।*)
पूर्व्वं दत्तां द्विजातिभ्यो
19 यत्नाद्रक्ष युधिष्ठिर: (।*)
महीम्महिमतां (ं*) श्रेष्ठ दानाच्छ्रेयो (ऽ*) नुपालन: (।।*) १
वहुभि:
20 वसुधा भुक्ता राजभिस्सगरादिभि: (।*)
यस्य यस्य यदा भूमिस्तस्य तस्य तदा
21 फलं (।।*) २
षष्टि वर्ष-सहस्राणि स्वर्ग्गे मोदति भूमिद: (।*)
आक्षेप्ता चानुमन्ता च तान्ये-

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22 व नरके वसेत् (।।*) ३
भूमि-प्रदनान्ना परं प्रदानं
दानाद्विशिष्टं परिपालनञ्छ (।*)
23 सर्वे (ऽ*) तिसृष्टा (*) परिपाल्य भूमि (*)
नृपा नृगाद्यास्त्रिदिवं प्रपन्नाः ।।४
लिखितंञ्च
24 जीवित-नप्त्रा भुजंगदास-पुत्रेश्वरीदासेनेति (।*) स्व-मुखाज्ञा (।*) चैत्र-दि
२० (+ *) ८ (।।*)
25 (स्व-चिन्त *) ।म् ।। १७-
सर्व्वस्य जीवितमनित्यमसारवच्च
दोला-चलामनुविचिन्त्य तथा विभूतिम् ।।

यशोधर्मन का मंदसोर शिलालेख
MANDASOR INSCRIPTION OF YASODHARMANA

स्थान : मंदसोर (मालवा)
भाषा : संस्कृत
लिपि : ब्राह्मी

Place : Mandasor (Malwa)
Language : Sanskrit
Script : Brahmi

1 सिद्धम् (।।*)
स जयति जगतां पतिः **पिनाकी**
स्मित-रव-गीतिषु यस्य दन्त-कान्तिः ।
द्युतिरिव तडितां निशि स्फुरन्ती
तिरयति च स्फुटयत्यदश्च विश्वम् ।। १
स्वयम्भूर्भूतानां स्थिति-लय- (समु*)-
2 त्पत्ति-विधिषु
प्रयुक्तो येनाज्ञां वहति भुवनानां विधृतये ।
पितृत्वं चानीतो जगति गरिमाणं गमयता
स शम्भूर्भूयान्सि प्रतिदिशतु भद्राणि भव (ताम्*) ।। २
फण-मणि-गुरुभार (।क्क्रा)-
3 न्ति-दूरावनम्रं
स्थगयति रुचमिन्दोर्म्मण्डलं यस्य मूर्ध्नाम् (।*)

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स शिरसि विनिवध्नन्नन्ध्रिनीमस्थिमालां
सृजतु भव-सृजो वः क्लेश-भङ्गं भुजङ्गः ॥ ३
षष्टचा सहस्रै सगरात्मजानां
खात (:*)
4 ख-तुल्यां रुचमादधानः ।
अस्योदपानाधिपतेश्चिराय
यशान्सि पायात्पयसां विधाता ॥ ४
अथ जयति जनेन्द्रः श्री-**यशोधर्म्म**-नामा
प्रमद-वनमिवान्तः शत्रु-सैन्यं विगाह्य (।*)
व्रण-
5 किसलय-भङ्गैर्य्यो (ऽ*) ङ्गभूषां विधत्ते
तरुण-तरु-लतावद्वीर-कीर्त्तीर्व्विनाम्य ॥५
आजौ जिती विजयते जगतीम्पुनश्च
श्री**विष्णुवर्द्धन**-नराधिपतिः स एव ।
प्रख्यात औलिकर-लाञ्छन आत्म-
6 वङ्शा
येनोदितोदित-पदं गमितो गरीयः ॥ ६
प्राचो नृपान्सुवृहतश्च बहूनुदीचः
साम्ना युधा च वशगान्प्रविधाय येन (।*)
नामापरं जगति कान्तमदो दुरापं
राजधिराज-परमे-
7 **श्वर** इत्युदूढम् ॥ ७
स्निग्ध-श्यामाम्बुदाभैः स्थगित-दिनकृतो यज्वनामाज्य-धूम्रै-
रम्भोमेध्यं मघोनावधिषु विदधता गाढ-सम्पन्न-सस्याः ।
संहर्षाद्वाणिनीनां कर-रभस-हृतो-
8 द्यानचूताङ्कुराग्रा
राजन्वन्तो रमन्ते भुज-विजित-भुवा भूरयो येन देशाः ॥ ८
यस्योत्केतुभिरुन्मद-द्विप-कर-व्याविद्ध-लोध्र-द्रुमै-
रुद्धूतेन वनाध्वनि ध्वनि-नदद्विन्ध्याद्रि-रन्ध्रैर्ब्बलैः । (*)
वाले-
9 य-च्छवि-धूमरेण रजसा मन्दाङ्शु संलक्ष्यते

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पर्यावृत्त-शिखण्डि-चन्द्रक इव ध्यामं रवेर्मण्डलम् ।। ९
तस्य प्रभोर्व्वङ्शकृतां नृपाणां
पादाश्रयाद्विश्रुत-पुण्य-कीर्त्तिः ।
भृत्यः स्व-नैभृत्य-जिता-
10 रि-षट्क
आसीद्वसीयान्किल षष्ठिदत्तः ।। १०
हिमवत इव गाङ्गस्तुङ्ग-नम्रः प्रवाहः
शशभृत इव रेवा-वारि-राशिः प्रथीयान् (।*)
परमभिगमनीयः शुद्धिमानन्ववायो
यत उदित-गरि-
म्णस्तायते नैगमानाम् ।। ११
11 तस्यानुकूलः कुलजात्कलत्रा-
त्सुतः प्रसूतो यशसां प्रसूतिः ।
हरेरिवाङ्ंश वशिनं वराहं
बराहदासं यमुदाहरन्ति ।। १२
सुकृति-विषयि-तुङ्गं रूढमूलं
12 धरायां
स्थितिमपगयभङ्गां स्थेयसीमादधानम् (।*)
गुरु-शिखरमिवाद्रेस्तत्कुलं स्वात्म-भूत्या
रविरिव रविकीर्त्तिः सुप्रकाशं व्यधत्त ।। १३
बिभ्रता शुभ्रमभ्रङशि स्मार्त्तं वर्त्मोचितं सताम् (।*)
न विसंब्वा-
13 दिता येन कलावपि कुलीनता ।। १४
धुत-धीदीधिति-ध्वान्तान्हविर्भुज इवाध्वरान् (।*)
भानुगुप्ता ततः साध्वी तनयांस्त्रीनजीजनत् ।। १५
भगवद्दोष इत्यासीत्प्रथमः कार्य्यवर्त्मसु ।
आल-
14 म्बनं बान्धवानामन्धकानामिवोद्धवः ।। १६
बहु-नय-विधि-वेधा गह्वरे (।*) प्यर्थ-मार्ग्गे
विदुर इव विदूरं प्रेक्षया प्रेक्षमाणः ।
वचन-रचन-बन्धे संस्कृत-प्राकृते यः

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कविभिरुदि-

15 त-रागं गीयते गीरभिज्ञः ॥ १७

प्रणिधि-दृगनुगन्त्रा यस्य बौद्धेन चाक्षणा
न निशि तनु दवीयो वास्त्यदृष्टं धरित्र्याम् (।★)
पदमुदयि दधानो (।★) नन्तरं तस्य चाभू
त्स भयम**भयदत्तो** नाम वि (घ्न) न्प्रजानाम् ॥ १८

16 विन्ध्यस्यावन्ध्य-कर्म्मा शिखर-तट-पतत्पाण्डु-**रेवाम्बुराशे**-
र्ग्गो-लाङ्गूलैः सहेल-प्लुति-नमित-तरोः **पारियात्रस्य** चाद्रेः ।
आ **सिन्धोरन्तरालं** निज-शुचि-सचिवाद्ध्या-

17 सितानेक-देशं

राजस्थानीय-वृत्या सुरगुरुरिव यो वर्ण्णिनां भूतये (ऽ★) पात् ॥१९
विहित-सकल-वर्ण्णासङ्करं शान्त-डिम्बं
कृत इव कृतमेतद्येन राज्यं निराधि ।
स धुरमयमिदानीं

18 दोषकुम्भस्य सूनु-

र्गुरु वहति तदूढां धर्म्मतो **धर्म्मदोषः** ॥ २०
स्व-सुखमनभिवाच्छन्दुर्गमे (ऽ★) द्ध्वन्यसङ्गां
धुरमतिगुरुभारां यो दधद्भूर्त्तुरर्थे ।
वहति नृपति-वेषं केवलं लक्ष्म-मात्रं

19 वलिनमिव विलम्बं कम्बलं बाहुलेयः ॥ २१
उपहित-हित-रक्षामण्डनो जाति-रत्नै-
र्भुज इव पृथुलांसस्तस्य **दक्षः** कनीयान् (।★)
महदिदमुदपानं खानयामास बिभ्र-

20 च्छ्रुति-हृदय-नितान्तानन्दि **निर्द्दोष-नामा** ॥ २२
सुखाश्रेय-च्छायं-परिणति-हित-स्वादु-फलदं
गजेन्द्रेणारुग्णं द्रुममिव कृतान्तेन बलिना ।
पितृव्यं प्रोद्दिश्य प्रिय**मभयदत्तं** पृ-

21 थु-धिया

प्रथीयस्तेनेदं कुशलमिह कर्म्मोपरचितं ॥ २३
पञ्चसु शतेषु शरदां यातेष्वेकान्ननवति-सहितेषु ।

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मालव-गण-स्थिति-वशात्काल-ज्ञानाय लिखितेषु ॥ २४
य-

22 स्मिन्काले कल-मृदु-गिरां कोकिलानां प्रलापा
भिन्दन्तीव स्मर-शर-निभाः प्रोषितानां मनांसि ।
भृङ्गालीनां ध्वनिरनुवनं भार-मन्द्रश्च यस्मि-
न्नाधूत-ज्यं धनुरिव नदच्छ्रूयते पुष्प-
केतोः ॥ २५ ।

23 प्रियतम-कुपितानां कम्पयन्बद्धरागं
किसलयमिव मुग्धं मानसं मानिनीनां (।*)
उपनयति नभस्वान्मान-भङ्गाय यस्मि-
न्कुसुम-समय-मासे तत्र निर्म्मापितो (ऽ*) यम् ॥ २६

24 यावत्तु ङ्गैरुदन्वान्किरण-समुदयं सङ्ग-कान्तं तरङ्गै-
रालिङ्गन्निन्दु-बिम्बं गुरुभिरिव भुजैः संविधत्ते सुहृत्ताम् (।*)
विभ्रत्सौधान्त-लेखा-वलय-परिगतिं मुण्डमालामिवायं
सत्कूपस्तावदा-

25 स्ताममृत-सम-रस स्वच्छ-विष्यन्दिताम्बुः ॥ २७
धीमां दक्षो दक्षिणः सत्यसन्धो
ह्रीमांच्छूरो वृद्ध-सेवी कृतज्ञः ।
बद्धोत्साहः स्वामि-कार्य्येष्वखेदी
निर्द्दोषो (ऽ*) यं पातु धर्म्मं चिराय ॥ २८
उत्कीर्णा गोविन्देन ॥

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हूण शिलालेख
HUNA INSCRIPTIONS

राजा तोरमाण का एरण लेख
ERAN INSCRIPTIONS OF TORAMANA

स्थान : एरण (सागर) Place : Eran (Sagar)
भाषा : संस्कृत Language : Sanskrit
लिपि : ब्राह्मी Script : Brahmi

1 सिद्धम्
जयति घरण्युद्धरणे घन-घोणाधात-घूर्ण्णित-महीद्ध्रः (।★)
देवो वराहमूर्त्तिस्त्रैलोक्य-महागृह-स्तम्भः (।।★) १
वर्षे प्रथमे पृथिवी (म्)

2 पृथु-कीर्त्तौ पृथु-द्युतौ (।★)
महाराजाधिराज-श्रीतोरमाणे प्रसाशति । (।★) २
फाल्गुन-दिवसे दशमे इत्येवं राज्य-वर्ष-मास-दिनैः
एतस्यां

3 पूर्वायाम् । स्व-लक्षणैर्युक्त-पूर्व्वायाम् । (।★) ३
स्वकर्म्माभिरतस्य ऋतुयाजिनों (ऽ★) धीत-स्वाध्यायस्य विप्रर्षेर्म्मैत्रायणीयवृष-भस्येन्द्र-विष्णोः प्रपौत्रस्य

4 पितुर्गुणानुकारिणो वरुणविष्णोः पौत्रस्य पितरमनुजातस्य स्ववंश-वृद्धिहेतोर्हरि-विष्णोः पुत्रस्यात्यन्त-भगवद्भक्तस्य विघातुरिच्छया ।

5 स्वयंवरयेव राजलक्ष्म्याधिगतस्य चतुःसमुद्र-पर्यन्त-प्रथितयशसः अक्षीण-मान-(ध) नस्यानेक-शत्रु-समर-जिष्णोः महार (ा★) ज-मातृविष्णोः

6 स्वर्गतस्य भ्रात्रानुजेन तदनुविधायिना तत्प्रसाद-परिगृहीतेन धन्यविष्णुना तेनैव (स) हावि-भक्त-पुण्यक्रियेण मातापित्रोः

7 पुण्याप्यायनार्थमेष भगवतो वराहमूर्त्तेर्ज्जगत्परायणस्य नारायणस्य शिलाप्रा (सादः) स्वविष (ये) (ऽ-) स्मिन्नैरिकिणे कारितः । (।★)

8 स्वस्त्यस्तु गो-ब्राह्मण-पुरोशाभ्यः सर्व-प्रजा (भ्य इ) ति ।

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मिहिरकुल का ग्वालियर शिलालेख
GWALIOR INSCRIPTION OF MIHIRAKULA

स्थान : ग्वालियर — **Place : Gwalior**
भाषा : संस्कृत — **Language : Sanskrit**
लिपि : ब्राह्मी — **Script : Brahmi**

1 स्वस्ति
(ज*) (य) ति जलद-वल-ध्वान्तमुत्सारयन्स्वैः
किरण-निवह-जालैर्व्योम विद्योतयद्भिः (।)
उ(दय*)-(गिरि)-तटाग्र (˙*) मण्डयन् यस्तुरंगैः
चकित-गमन-खेद-श्रान्त-चंचत्सटान्तैः । १
उदय-(गिरि)-
2 ⏑ — —ग्रस्त-चक्रो (ऽ*) र्त्ति-हर्त्ता
भुवन-भवन-दीपः शर्व्वरी-नाश-हेतुः (।*)
तपित-कनक-वर्ण्णैरंशुभि‿पङ्कधान (।*)-
मभिनव-रमणीयं यो विधत्ते स वो (*ऽ) व्यात् । २
श्री-तार (**माण** इं*) ति यः प्रथितो
3 (भूचक्र*) पः प्रभूत-गुणः (।*)
सत्यप्रदान-शौर्य्याद्येन मही न्यायत (:) शास्ता (।।*) ३
तस्योदित-कुल-कीर्त्तेः पुत्रो (ऽ*) तुल-विक्रमः पतिः पृथ्व्याः (।*)
मिहिरकुलेतिख्यातो (ऽ*) भङ्गो यः **पशुपतिम** * * * (।।*) ४
4 (तस्मिन्ना*) जनि शासति पृथिवीं पृथु-विमल-लोचने (ऽ*) र्त्तिहरे (।*)
अभिवर्द्धमान-राज्ये **पंचदशाब्दे** नृप-वृषस्य । (।*) ५
शशिरश्मिहास-विकसित-कुमुदोत्पल-गन्ध-शीतलामोदे (।*)
कार्त्तिक-मासे प्राप्त गगन-
5 (पतौ*) (नि*) र्म्मले भाति । (।*) ६
द्विज-गण-मुख्यैरभिसंस्तुते च पुण्याह-नाद-घोषेण (।*)।
तिथि-नक्षत्र-मुहूर्त्ते संप्राप्ते सुप्रशस्त- (दिने) । (।*) ७
मातृतुलस्य तु पौत्रः पुत्रश्च तथैव मातृदासस्य (।*)
नाम्ना च **मातृचेटः** पर्व्व-
6 (त-दुर्ग*) (ानु) वास्तव्यः (।।*) ८

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नानाधातु-विचित्रे **गोपाह्वय-नाम्नि** भूधरे रम्ये (।*)
कारितवान्शैलमयं **भानोः** प्रासाद-वर-मुख्यम् । (।*) ९
पुण्याभिवृद्धिहेतोर्म्मातापित्रोस्तथात्मनश्चैव (।*)
वसता (*) च गिरिवरे (ऽ*) स्मि (न्*) राज्ञः
7 * * * (पा ?) देन (॥*) १०
ये कारयन्ति भानोश्चन्द्रांशु-सम-प्रभं गृह-प्रवरं (।*)
तेषां वासः स्वर्गे यावत्कल्प-क्षयो भवति ॥ ११
भक्त्या रवेर्विरचितं सद्धर्म्म-ख्यापनं सुकीर्त्तिमयं (।*)
नाम्ना च **केशवे**तिप्रथितेन च ।
8 * * * (दि?) त्येन (॥*) १२
यावच्छर्व्व-जटा-कलाप-गहने विद्योतते चन्द्रमा
दिव्यस्त्री-चरणैर्व्विभूषित-तटो यावच्च मेरुर्नगः (।*)
यावच्चोरसि नीलनीरद-निभे शिष्णुर्विभर्त्युज्वलां
श्रींस्तावद्गिरि-मूर्ध्न तिष्ठति
(शिला-प्रा*) साद-मुख्यो रमे (॥*) १३

ईशानवर्मन का हरहा शिलालेख
HARAHA INSCRIPTION OF ISANAVARMANA

स्थान : हरहा (बाराबंकी)
भाषा : संस्कृत
लिपि : गुप्त

Place : Haraha (Barabanki)
Language : Sanskrit
Script : Gupta

1 लोकाविष्कृतिसंक्षयस्थितिकृतां यः कारणं वेधसाम्, ध्वस्तध्वान्तचयाः परास्तरजसो ध्यायन्ति यं योगिनः । यस्यार्द्धस्थितयोषितोपि हृदये नास्थायि चेतोभुवा भूतात्मा त्रिपुरान्तकः स
2 जयति श्रेयः प्रसूतिर्भवः ॥ (१) आशोणां फणिनः फणोपलरुचा सैङ्गीं वसानं त्वचं, शुभ्रां लोचनजन्मना कपिशयड्भासा कपालावलीम् (।) तन्वीं ध्वान्तुनुदं मृगा-कृतिभृतो विभ्रत्कलां मौलिना दिश्यादन्ध-
3 कविद्विषः स्फुरदहि स्थेयः पदं वो वपुः ॥ (२) सुसशतं लेभे नृपोश्वपतिर्व्वैवस्व-ताद्यद्गुणेदितम् । तत्प्रसूता दुरितवृत्तिरुधो **मुखराः** क्षितीशाः क्षतारयः ॥ (३) तेष्वादौ **हरिवर्म्मणो**-वनिभुजो भूतिर्भु-

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4 वो भूतये (।)
रुद्धाशेषदिगन्तरालयशसा रुग्णारिसंपत्तिषा । सङ्ग्रामं हुतभुक्क्रभाकपिशित वक्त्रं समीक्ष्या-रिभिर्यो भीतैः प्रणातस्ततश्च भुवने ज्वालामुखाख्यांगतः ॥ ४ ॥ लोक-स्थितीनां स्थितये स्थि-
5 तस्य मनोरिवाचारविवेकमार्गे । जगाहिरे यस्य जगन्ति रम्याः सत्कीर्त्तयः कीर्त्तयितः व्यनाम्नः (५)
तस्मात्पयोधेरिव शीतरश्मिरादित्यवर्म्मा नृपतिर्ब्बभूव । वर्त्ताश्रमाचारविधिप्रणीते यं प्राप्य
6 साफल्यमियाय धाता ॥ (६)
हुतभुजि मखमध्यासङ्गिनि ध्वान्तनीलम्
वियति पवनजन्मभ्रान्तिविक्षेपभूयः ।
मुखरयति समन्तादुत्पतद्धूमजालम्
शिखिकुलमुरुमेघाशङ्कि यस्य
7 प्रसक्तम् ॥ (७)
तेनापीश्वरवर्म्मणः क्षितिपतेः क्षत्रप्रभावाप्तये (।) जन्माकारि कृतात्मनः क्रतुगणेष्वाहूतवृत्तद्विषः । यस्योत्खातकलिस्वभावचरितस्याचारमार्ग्ग-नृपा यत्नेनापि भयाति-
8 तुल्ययशसो नान्येनुगन्तु क्षमाः (८)
नीत्या शौर्यं विशालं सुहृदमकुठिनेनोमेच्छाङ्कुलेन त्यागं पात्रेण वित्तप्रभवमपि ह्रया यौवनं संयमेन । वाचं सत्येन चेष्टां श्रुतिपथविधिना प्रप्रये-
9 णोत्तमर्द्धिम्
यो बन्धं नैव खेदं व्रजति कलिगयध्वान्तमग्नेपि लोके (९) यस्येज्यास्वनिशं यथा विधि हुतज्योतिर्ज्वलज्जमना........मेनाञ्जनभङ्गमेचकरुचा दिक्चक्रवाले तते । आयता नव-
10 वारिभारविनमन्मेघावली प्रावृडि-
त्युन्मादोद्धतचेतसः शिखिगणा वाचालतामाययुः ॥ १० ॥
तस्मात्सूर्य्य इवोदयाद्रिशिरसोधातुर्म्मरुत्वानिव क्षीरोदादिव तर्जितेन्दुकिरणः कान्त-प्रभः कौस्तुभः (।)
11 भूतानामुदपद्यत स्थितकरः स्थेष्ठं महिम्नः पदम्, राजन्राजकमण्डलाम्बरशशी श्रीशानवर्म्मा नृपः ॥ (११) लोकानामुपकारिणारिकुमुदव्यालुप्तकान्तिश्रिया (।) मित्रास्याम्बुरुहाकरद्युतिकृता भूरि-

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12 प्रतापत्विषा ॥
येनाच्छादितसत्पथं कलियुगध्वान्तावमग्नञ्जगत्सूर्येणेव समुद्यता कृतिमिदं भूयः
प्रवृतक्रियम् ॥ (१२) जित्वान्ध्राधिपतिं सहस्रगणितत्रेधाक्षरद्वारणम् व्यावलगन्नि-
युताति-
13 संख्यतुरगान्भङ्क्त्वा रणे शूलिकाम् (।) कृत्वा चायतिमौचितस्थलभुवो गौडान्समुद्रा
श्रयानध्यासिष्ट नतक्षितीशचरणः सिंहासनं यो जितो ॥ १३ ॥ प्रस्थानेषु
बलास्वर्णवाभिगमनक्षोभस्फुटद्भूतल-
14 प्रोद्भूतस्थगितार्क्कमण्डलरुचा दिग्व्यापिना रेणुना । यस्यामूढदिनादिमध्यविरतौ
लोकेन्धकारीकृते (।) व्यक्तिं नाडिकयैव यान्ति जयिनी यामास्त्रियामास्विव
॥ १४ ॥
प्रविशती कलिमारुतघट्टिता
15 क्षितिरलक्ष्यरसातलवारिधौ ।
गुणशतैरववध्य समन्ततः
स्फुटितनौरिव येन बलाद्धृता ॥१५॥
ज्याघातव्रणरूढिकर्क्कशभुजा व्याकृष्टशार्ङ्गच्युता-
न्यस्यावाप्य पतत्रिणो रणमखे प्राणनमुञ्च
16 न्द्विषः ।
यस्मिन्शासति च क्षिति क्षितिपतौ जातेव भूयस्त्रयी (।)
तेन ध्वस्तकलिप्रवृत्तितिमिरा श्रीसूर्यवर्म्माजनि ॥ १६ ॥
यो बालेन्दुकसान्ति कृत्स्नभुवनप्रेयो दधद्यौवनम्, शान्तः शास्त्रविचारणा-
17 हितमनाः पारङ्कलानाङ्गतः ।
लक्ष्मीकीर्त्तिसरस्वतीप्रमृतयो यं स्पर्धयेवाश्रिता, लोके कामितकामिभावरसिकः
कान्ताजनो भूयसा ॥ १७ ॥
सद्वृत्तेन बलात्कलेरवनतिस्तावत्प्रवृद्धात्मनो
18 वार्णै स्तावदवस्थितं स्मृतिभुवः कान्ताशरीरक्षतौ (।)
लक्ष्म्या तावदकाण्डभंगजभयं त्यक्तम्परापाश्रयम् (।)
यावन्नाधिरकारि यस्य जनताकान्तं वपुर्व्वेघसा ॥ १८ ॥
लक्ष्यः शत्रुभुवः कुचग्रहभयावेशभ्रम
19 ल्लोचना (।)
येनाकृष्य भुजेन विस्फुरदसिज्योतिः कलासंगिना ।
कान्ता मन्मथिनेव कामितविदा गाढं निपीड्योरसा

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प्रायेणान्यमनुष्यसंश्रयकृतं भावं परित्याजिता ।। १९ ।।
तेनानतोन्नतिकृता
20 मृगयागतेन
दृष्ट्वाद्यमन्धकभिदो भवनं विशीर्णम् (।)
स्वेच्छासमुन्नतमकरि ललाम भूमेः
क्षेमेश्वरप्रथितनाम शशाङ्कशुभ्रम् । (२०)
एकादशातिरिक्तेषु षट शातितविद्विपि ।
21 शतेषु शरदां पत्यौ भुवः श्रीशानवर्म्मणि ।। २१ ।।
यस्मिन्कालेम्बुवाहा नवगवजरुखः प्रान्तलग्नेन्द्रचापा-
स्तन्त्याशावितानं स्फुरदुरुतडितः सान्द्रधीरं क्वणन्तः ।
वाताश्च वान्ति नीपान्नवकुसुभचयानम्रमूर्ध्नो
22 धुनाना-
स्तस्मिन्मुक्ताम्बुमेघद्युति भवनमदो निर्मितं शूलपाणे (२२)
कुमारशान्तेः पुत्रेण गर्गशकटवासिना ।
नृपानुरागात्पूर्व्वं यमकारि **रविशान्तिता** ।। २३ ।।
उत्कीर्णा मिहिरवर्म्मणा ।।

हर्ष का बांसखेड़ा ताम्रपत्र लेख

BANSKHERA COPPERPLATE OF HARSA

स्थान : बांसखेड़ा (शाहजहानपुर) **Place : Banskhera (Sahajahanpur)**
भाषा : संस्कृत **Language : Sanskrit**
लिपि : ब्राह्मी **Script : Brahmi**

ओं स्वस्ति । महानौहस्त्यश्वजयस्कन्धावाराच्श्रीवर्धमानकोटचा महाराजश्री**नरवर्धन-स्तस्य** पुत्रस्तत्पादानुध्यातः श्रीवज्रिणीदेव्यामुत्पन्नः परमादित्यभक्तो महाराज श्री**राज्य-वर्धन**स्तस्य पुत्रस्तत्पादानुध्यातः श्रीमदप्सरीदेव्यामुत्पन्नः परमादित्यभक्तो महाराज श्री**मदादित्यवर्धन**स्तस्य पुत्रस्तत्पानुध्यातः श्रीमहासेनगुप्ता देव्यामुत्पन्नश्चतुस्समुदाति-क्रान्तकीर्तिः प्रतापानुरागोपनतान्यराजो वर्णाश्रमव्यवस्थापनप्रवृत्तचक्र एकचक्ररथइव प्रजानामार्तिहरः परमादित्यभक्तः परमभट्टारक महाराजाधिराज श्री प्रभाकर वर्धन-स्तस्य पुत्रस्तत्पादानुध्यातः स्मितशः प्रतानविच्छुरितसकलभुवनमण्डलः परिगृहीतधनदव-रुणेन्द्रप्रभृतिलोकपालतेजाः सत्पथोपार्जितानेकद्रविणभूमिप्रदानसंप्रीणितार्थिहृदयो-तिशयितपूर्वराजचरितो देव्याममलयशोमत्यां श्रीयशोमत्यामुत्पन्नः परमसौगतः सुगत

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इव परहितैकरतः परमभट्टारक महाराजाधिराज श्रीराज्यवर्धनः ।

राजानो युधि दुष्टवाजिन इव श्रीदेवगुप्तादयः
कृत्वा **येन** कशाप्रहारविमुखाः सर्वे समं संयताः ।
उत्खाय द्विषतो विजित्य वसुधां कृत्वा प्रजानां प्रियं
प्राणानुज्झितवानरातिभवने सत्यानुरोधेन यः ॥ २ ॥

तस्यानुजस्तत्पादानुध्यातः परममाहेश्वरो महेश्वर इव सर्वसत्वानुकम्पी परमभट्टारक महाराजाधिराजश्रीहर्षः अहिच्छत्राभुक्ता वङ्गदीयवैषयिकपश्चिमपथकसम्बद्धमर्कटसागरे समुपगतान्महासामन्तमहाराजदौस्साधनिक प्रमातार राजस्थानीय कुमारामात्योपरिकविषयपतिभटचाटसेवकादीन्प्रतिवासिजानपदांश्च समाज्ञापयति—

विदितमस्तु यथायमुपरिलिखितग्रामः स्वसीमापर्यन्तः सोद्रङ्गः सर्वराजकुलाभाव्यप्रत्यायसमेतः सर्वपरिहृतपरिहारो विषयादुद्धृतपिण्डः पुत्रपोत्रानुगश्चन्द्रार्कक्षितिसमकालीनो भूमिच्छिद्रन्यायेन मया पितुः परमभट्टारक महाराजाधिराज श्री प्रभाकरवर्धनदेवस्य मातुर्भट्टारिकामहादेवी राजा श्रीयशोमतीदेव्या ज्येष्ठभ्रातृ परम भट्टारकमहाराजाधिराजश्रीराज्यवर्द्धनदेव पादानां च पुण्ययशोभिवृद्धये भारद्वाजसगोत्रबह्वृचच्छन्दोगसब्रह्मचारिभट्टवाल चन्द्रभद्रस्वामिभ्यां प्रतिग्रहधर्मेणाग्रहारत्वेन प्रतिपादितो विदित्वाभवद्भिः; समनुमन्तव्यः प्रतिवासिजानपदैरप्याज्ञाश्रवणविधेयैर्भूत्वा यथासमुचिततुल्यमेयभागभोग करहिरण्यादिप्रत्याया स्तयोरेवोपनेयाः सेवोपस्थानं च करणीयमित्यपि च ।

अस्मत्कुलक्रममुदारमुदाहरद्भि—
रन्यैश्च दानमिदमभ्यनुमोदनीयम् ।
लक्ष्म्यास्तडित्सलिलबुद्बुदचञ्चलाया
दानं फलं परयशः परिपालनं च ॥ १ ॥
कर्मणा मनसा वाचा कर्तव्यं प्राणिभिर्हितम् ।
हर्षेणैतत्समाख्यातं धर्मार्जनमनुत्तमम् ॥ २२ ॥

दूतकोऽत्र महाप्रमातारमहासामन्तश्रीस्कन्दगुप्तः महाक्षपटलाधिकारणधिकृतमहासामन्तमहाराजभानुसमादेशादुत्कीर्णमीश्वरेणेदमिति । संवत् २०२ कार्तिक वदि १ । स्वहस्तो मम महाराजाधिराजश्रीहर्षट्रय ।

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गंजाम ताम्रपत्र
GANJAM COPPERPLATE

स्थान : गंजाम (आ० प्र०)	Place : Ganjam (A. P.)
भाषा : संस्कृत	Language : Sanskrit
लिपि : ब्राह्मी	Script : Brahmi

1 ओं स्वस्ति । चतुरुदधिसलिलवीचीमेखलानिलीनायां सद्वीपा—
2 गरपत्तनवत्या वसुन्धरायां गौप्ताब्दे वर्षशतत्रय वर्त्तमाने
3 महाराजाधिराजाश्श्रीशशाङ्क राज्ये शासति गगणतल—
4 विनि (:*) सृतभगीरथावतारिताया हिमवद्गिरेरुपरि
5 पतना (द*) नेक शिलासंहातविभिन्नवहि ‿पातालान्तर्ज्जलौधै
6 सुरसरित इव विविधतरुवरकुसुमसञ्छन्नोभयतटा—
7 न्तविनिपतितजलाशयाया: श (ा) लिमासरितः कुला (प) कण्ठा
8 द्विजयकोङ्ग दात्महाराजमहासामन्त श्रीमाधवराजस्य प्रियतनयो
9 महाराज (ा) यशोभीतस्यापि प्रियसूनुः स्वगुण (म) रीचिनिकर—
10 प्रवोधितशिलोद्भवकुलकमलो विकोशनीलोत्पल—
11 प्रतिम्पर्द्धि (नी) खङ्गधारानिशितनिश्शेषप्रतिहितरिपु
12 वलो दीनानाथक्रमणवनीपकोपभुज्यमानविभवः स्वभु—
13 जपरिघयुगलौपार्ज्जितनृपश्री (:*) कमलविमलरुथर—
14 तनुर्ज्जगन्म (ण्ड*) लमराऽनश्रुतशौर्यधैर्यगुणान्वितो महावृषभपर्यंङ्क
15 ककुधोपधानविन्यस्तवाहोर्व्वालचन्द्रोद्योतितजटाकलापैकदे—
16 शस्य मगवतस्स्थित्युत्पत्तिप्रलयसृष्टिसङ्हारकारणस्य
17 नृभुवनगुरो‿पादभक्तः परमव्रह्मण्यो महाराजमहासा—
18 मन्तश्रीमाधवराजः कुशली कृष्णगिरि विषयसंवद्धच्छवल—
19 क्खयग्रामे वर्त्तमानभविष्यक्कुमारामात्यो—परिकतदायुक्तकानन्याश्च
20 यथार्हं पूजयति मानयति च (।*)
विदितमस्तु भवतामयं ग्रामो—
21 स्माभिरर्द्धेण माताप्रित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुर—
22 स्सरेणाचन्द्रार्क्कसमकालीनाक्षयनीये भरद्वाजसगोत्रायाङ्गि....
23 रशवार्हस्पत्यप्रपराय छरम्पस्वामिने सूर्योपरागे प्रतिपादित (:)
24 उक्तञ्च स्मृतिशास्त्रे । वहुभिर्व्वसुधास्ता राजभिस्सगरादिभिः

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25 यस्य यस्य यदा भूमितस्य तदा फलं ।। षष्टि वर्षसहस्रा—

26 णि स्वर्ग्गे मोदति भूमिदः (।★) आक्षेप्ता चानुमन्ता च तान्येव नरके

27 वसे (त्) ।। स्वदत्ता परदत्ताम्बा यो हरेत वसुन्धरा (म् ।) स विष्ठायां

28 (कृमि) र्भुत्वा पितृभिस्सह पच्मते ।। मा भूतफलशङ्का व (:) परदत्ते—

29 ति पार्थिव । स्वदानात् फलमानत्त्य

30 परदत्तानु पालते

31 प्रयच्छति

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4

पूर्व मध्यकालीन अभिलेख
INSCRIPTIONS OF THE EARLY MEDIAEVAL PERIOD

गुर्जर-प्रतिहार राजा बाउक की जोधपुर-प्रशस्ति
JODHPUR PRASASTI OF BAUK

स्थान : मंडोर (जोधपुर) **Place : Mandor (Jodhpur)**
भाषा : संस्कृत-प्राकृत **Language : Sanskrit-Prakrit**
लिपि : नागरी के सदृश **Script : Early Nagari**

ओ नमो विप्णवे ।
यस्मिन् विशन्ति भूतानि यतस्सर्ग्ग स्थितिमते
स वः पायाद धृषिकेशोनिर्ग्गुणस्सगुणश्च यः । १ ।
गुणाः पूर्व्वं पुरुषानां कीर्त्यन्ते तेन पण्डितः
गुण कोर्त्तिरनश्यन्ती स्वर्ग्ग वास करी यतः । २ ।
अतः श्री **बाउको** धीमां स्व **प्रतिहार** वंशजाम्
प्रशस्तौ लेख या मास श्री यंशोविक्कमान्वितान् । ३ ।
स्व भ्राता रामभ्रद्रस्य प्रतिहार्यं कृतं यतः ।
श्री प्रत्तिहार वंसोयमतश्चोन्नतिमान्पुयात् । ४ ।
विप्रः श्री हरिचन्द्राख्यः पत्नि भद्रा च क्षत्रिया
ताभ्यान्तु य सुता जाताः प्रतिहारांश्च तान्विदुः । ५ ।
बभूव रोहिल्लद्ध्यंको वेद शास्त्रार्थ्थ पारगः
द्विजः श्री हरिचन्द्राख्य प्रजापति समोगुरुः । ६ ।
तेन श्री हरिचन्द्रेण परिणिता द्विजात्मजा
द्वितिया क्षत्रिया भद्रा महाकुल गुणान्विता । ७ ।
प्रतिहारा द्विजा भूता ब्राह्मण्यां ये भवन्त्सुताः

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राज्ञी भद्रा च यान्त्सुते ते भूताः **मधुपायिनः** । ८ ।
चत्वार श्चात्मजास्तस्यां जाता भूधरणक्षमाः
श्री मान् भोगभटः कक्को रजिलो दद्द एव च ॥ ९ ॥
माण्डव्यपुर दुर्गेस्मिन्नेभिर्न्निज भुजार्ज्जिते
प्राकारः कारितस्तुंगो विद्विशां भीति वर्द्धनः । १० ।
अमीशां रज्जिलाजातः श्रीमान् नरभटः सुतः
पेल्लापेल्लीति नामांभूद्दितीयां तस्य विक्क्रमैः । ११ ।
तस्मान् नरभटाजातः श्रीमान् **नागभटः** सुतः
राजधानिस्थिर यस्य महन् मेड़ेन्तकं पुरम् । १२ ।
राज्ञ्यां श्री जज्जिका देव्यास्ततो जातौ महागुणम्
द्वौ सुतौ तात भोजाख्यौ सान्दर्यो रिपु कर्द्दनौ । १३
तातेन तेन **लोकस्य** विद्युच्छंचल जीवितम्
बुघ्वा राज्यं लघोर्भ्रातु श्री भोजस्य समर्प्पितम् । १४
स्वयंञ्च संस्थितऽ तातः शुद्धं धर्म्मं समाचरन्
माण्डव्यस्याश्रमे पुण्ये नदी निर्ज्झर शोभिते । १५
श्री यशोवर्द्धनस्तस्मात् पुत्रो विख्यात् पौरुषः
भूतो निजभुज ख्यातिः समस्तोद्धृत कण्टकः । १६
तस्माच्च चन्डुकः श्रीमान् पुत्रो भूत् पृथुविक्क्रमः
तेजस्वी त्याग शीलश्च विद्विशां युधि दुर्द्धरः । १७
ततः श्री शिलुको जातः पुत्रो दुर्व्वारविक्क्रमः
येन सीमाकृता नित्या स्त्रवणि वल्ल देशयोः । १८
भट्टिकं देवराजं यो बेल्ला मण्डल पालकः
निपात्य तत्क्षणं भूमौ प्राप्तवानच्छत्रचिन्हकम् । १९
पुष्करिणो कारिता येन त्रेतो तीर्थ्थे च पत्तनम्
सिद्धेश्वरो महादेवः कारितर्स्तुग मंदिरः । २०
ततः श्री शीलुकाज्जातः श्रीमान् **झोटो** त्ररः सुतः
येन राज्य सुखं भुन्त्वा **भागीरथ्यां** कुता गतिः । २१
वभूव सत्ववान् तस्माद् भिल्लादित्यस्तपोमतिः
यूना राज्यं कृतं येन पुतः पुत्राय दत्तवान् । २२
गंगा द्वारं ततो गत्वा वर्षाण्यष्टादश स्थितः
अन्ते चानशनं कृत्वा स्वर्गं लोकं समागत । २३

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ततोपि श्री युतः **कक्कः** पुत्रो जातो महामतिः
यशो मुद्‌गागिरौ लब्धं ये न गौड़ै समं रणे । २४
छंदो व्याकरणं तर्कों ज्योतिः शास्त्रं कलान्वितम्
सर्व्वं भाषा कवित्वं च विज्ञातं सुविलक्षणम् । २५
भट्टि वंश विशुधांयां तदस्मात् कक्क भूपतेः
श्रीमत् पद्मिन्याः महाराज्ञाः जातः श्री **भाउक** सुत इति । २६
नन्दावलं प्रहृत्वा रिपु बलमतुलं भूवकुप प्रयातं
दृष्ट्वा भग्नां स्वपक्षं द्विज नृप कुलजां सत्यप्रतिहार भूपां
धिग् भूतैकेन तस्मिन् प्रकटित यशशो श्रीमता **बाउकेन**
स्फूर्जन् हत्वा मयूरं तदनु नर मृगा धातिता हतिनैव । २७
कस्यान्यस्यप्रभग्नः स सचिव मनुजं त्यज्यराणसु तंत्रः
केनेकेनातिभीते दशदिशि तु वले स्तम्भ्य चात्मान नेकं
धैर्यान्मुक्तवाश्व दृष्ठं क्षिति गत चरणेनासि हस्तेन शत्रुं
द्दित्वाभित्वा श्मशानं कृतमति भयदं वाउकान्येन तस्मिन् । २८
नव मण्डल नव निचये भग्ने हत्वा मयूरमतिगहने
तदनु भृतासि तरंगा श्री मद् **वाउक** नृसिंघेन । २९
सार्द्धर्द्धैः' प्रगलद्भिरक्तं सुषिरैर्ब्बा हरुपादान्ग
कैरेन्त्रैश्चोपरि, लम्बि वितैर्विरचितम्
शषव गृहं फेत्कार सत्वा कुलम्
यच्छ्रि वाउक मण्डलाग्र रचितं प्राग्शत्रु संधाकुले
तत्संस्मृत्य न कस्य संप्रति भवेत् त्रासोद्‌गमश्चेतसि । ३०
ननु समर धरायां बाउके नृत्यमाने
शव तनु सकलान्त्रेश्वेव विन्यस्त पादे
सममिव हि गतास्ते तिष्ठतिष्ठेति गीताद्
भय गत नृ कुरंगाश्चित्रमेत्तदासीत् । ३१
सं ८९४—चैत्र सुदि ५
उत्कीर्णा च हेमकार विश्नु रवि सुनुना कृष्णेश्वरेण ।

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गुर्जर-प्रतिहार भोज की ग्वालियर प्रशस्ति
GWALIOR PRASASTI OF BHOJA

स्थान : ग्वालियर — **Place : Gwalior**
भाषा : संस्कृत — **Language : Sanskrit**
लिपि : नागरी — **Script : Nagari**

1 ओं नमो विष्णवे ।।
शेषाहि-तल्प-धवलाधार-भाग-भासि-वक्ष:-स्थल-वील्लसित-कौस्तुभकान्तिशोणं ।
श्याशं वपु (:) शशि-विरोचन-विम्व (बिम्ब) चुम्वि (म्बि)
व्योम-प्रकाशम-व्रतान् नरक-द्विषो व: ।। १ ।।
आत्म-आराम-फलद् उपार्ज्य विजरं देवेन दैत्य-द्विषा
ज्योतिर-व्विजम्-अकृत्रिमे
2 गुरावन्त (f) क्षेत्रे यद्-उपां-पुरा ।
श्रेय:-कन्ड-वपुस्=ततस्=समभवद्=भास्वान्=अतश=चा ।परेमन्व्-इक्ष्वाकु-
ककुस्थ-मूल-पृथव:
क्ष्मापाल—कल्प-द्रुर्मा: ।। २ ।।
तेषां वंशे सुजन्मा क्रम-निहित-पदे धाम्नि वज्रेषु-घोरं
राम: पौलस्त्य्-हिन्तूरं क्षत-विहति-समित-कर्म्मं चक्रे पलाशै: ।
श्लाध्य—
3 स—तस्यानुजो—सौमघव-मद-मुषो मेघनादस्य संख्ये
सौमित्रिस तीव्र-दण्ड: प्रतिहरण-विधेरय: प्रतीहार आसीत् ।। ३ ।।
तस वन्शे प्रतिहार-केतन-भृति त्रैलोक्य-रक्षास्पदे
देवो नागभट: पुरातन-मुनेर-मूर्त्तिर=व्व (ब्व) भूव्आद्भुतं ।
येनासौ सुकृत-प्रमाथि-व (ब लबन म्लेच्छ् आ-
4 धिप्-आक्षौहिणी:
क्षुन्दान स्फुरद-उग्र-हेति-रुचिरे (रै) र्-द्दोर्भिश्-चतुरभिर-व्वभौ ।। ४ ।।
भ्रातुस-तस्य आत्मजी-भूत-कलित-कुल-यशा: ख्यातकाकुस्थ-नामा
लोके गीत: प्रतीक-पृय-वचनतया कक्कुक: क्ष्माभृद-ईश:
श्री मान्-अस्यानुजण्मा कुलिश-धर-धुराम=उद्वहन=देवराजो
यञ्जेच्छिन्न्-वोरु-पक्ष-क्षपित-ग-
5 ति कुलं भूभृतां सन्नियन्ता ।। ५ ।।

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तत् सुनुः प्राप्ये राज्यं निजम् उदयगिरि-स्पर्द्धिभास्वत्-प्रतापः
क्ष्मा-पालः प्रादुरासीन नत-सकल-जगद-वत्सलो **वत्सराजः**
पद्माक्षीर आक्षिपन्त्य प्रणयि-जन-परिष्वङ्ग-कान्ता-विरेजुः ॥ ६ ॥
ख्यातात् भण्डि)—
6 —कूलान-मद-वोत्कट करि-प्राकार-दुर्ल्लङ्घतो
यः साम्राज्यअधिज्य-कार्म्मुक-सखा संख्ये हठाद्-अग्रहीत
एकः क्षत्रिय-पुङ्गावेषु च यशो-गुर्व्वीन, धुरं प्रोद्वहन्न्
ऐ क्ष्वाक (ो): कुलम् उन्नतं सुचरितैश चक्रे स्व-नाम्-अङ्कितं ॥ ७ ॥
आद्यः पुमान्-पुनरपि स्फुट-कीर्त्तिर्-अस्माज्-
जाटस्-स स्व किल **नागभटस्**-तदाख्यः ॥

अत्र आ—
7 न्ध्र-सैन्धव-**विदर्भ**-कलिंग-भूपैः
कौमार-धामनि-पतंग-समैर-पाति ॥ ८ ॥
त्र (त्र) य्य-आस्पदस्य सुकृतस्य समृद्धिम्-इच्छुर-
यः क्षत्र-धाम-विधि-वद्ध-वलि-प्रवन्धः ।
जित्वा पराश्रय-कृत-स्फुट-नीच-भावं
चक्रायुधं विनय-नम्र-वपुरव्यराजत ॥ ९ ॥
दुर्व्वार-वैरि-वर-वारण-वाजि-वार-
8 याण ओधसंघटन-घोर-घन-अन्धकारं ।
निर्ज्जित्य वङ्गपतिम्-आभिरभूद् विबस्वान्
उद्यन्न-इव त्रिजगद्-स्क-विकासको-यः ॥ १० ॥
आनर्त्त-मालव-किरात-तुरुष्क-वत्स
मत्स्यादि-राज-गिरि-दुर्ग-हठापहारैः ।
यस्स-आतम-वैभवम्-अतीन्द्रियम्-आ-कुमारम्
आविर्व्वभूव भुवि विश्वजनीन-वृत्तेः ॥ ११ ॥
तज्-जन्मा राम—
9 नामा प्रवर-हरि-वल-न्यस्त-भूमृत-प्रवन्धैर्
आवध्नन्-वाहिनीनां-प्रसभम् अधिपतीन्-उद्धत-क्रूर-सत्वान् ।
पाप-आचार-अन्तराय-प्रथमन-रुचिरः संगत कीर्ति-दारैः
त्राता धर्म्मस्य तैस-समुचितचरितैः पूर्व्ववन् निर्व्वभासे ॥ १२ ॥
अनन्य-साधन-आधीन-प्रताप-आक्रात-दि

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10 रामुखः ।
उपायैस् सम्पदां स्वामी यः स-व्रीडम्-उपास्यत ॥ १३ ॥
अर्थिभि-र्विनियुक्तानां सम्पदां जन्म केवलं ।
यस्ताभूतकृतिनः प्रीत्यैन्-आत्म-एच्छा-विनियोगतः ॥ १४ ॥
जगद्-वितृष्णुः स विशुद्ध-सत्वः
प्रजापतित्वं विनियोक्तुकामः ।
सुतं रहस्य-व्रत-सुप्रसन्नात्=
सूर्याद्-अवा-
11 -पन-मिहिराभिधानं ॥ १५ ॥
उपरोध-एक-संरुद्ध-विन्ध्य-वृद्धेरगस्त्यतः
आक्रम्य भूमृतां भोक्ता यः प्रभुर्-भोज इत्य-अमात् ॥ १६ ॥
यशस्वी शान्त-आत्मा जगद् अहित-विच्छेद-निपुणः
परिष्वक्तो लक्ष्म्या न च मद कलङ्केन कलितः ।
बभूव प्रेम-आर्द्रो गुणिषु सुनृत-
12 गिराम्-
असौ रामो वाग्रे स्व-कृति-गणनायाम् इह विधेः ॥ १७ ॥
यस्य आभूत् कुल भूमि-मृत्-प्रमथन-
व्यस्त-आन्य-सैन्य-आम्बुधेर-
व्यूढां च स्फुटित-आत्रि-लाज-निवहान्-हुत्वा प्रताप-आनले ।
गुप्ता वृद्ध-गुरी आनन्य गतिभिः शान्तैस्-सुध-ओद्भासिभिर-
द-धर्म्मं, आपत्य-यशः प्रभूतिर्-अपरा लभ्मीः पुनर्भू—
13 र्-न्नया ॥ १८ ॥
प्रीतै पीलनया तपोवन-कुलैः स्नेहाद्-गुरूणां गगौर-
भक्त्या भत्य-जनेन नीति-निपुणैर-वृन्दैर्-अरीणां पुनः ।
विश्वेन्-आपि यदीयम्-आयुरमितं कर्टू स्व-जिव-एषिणा
तन-निघ्ना विदघे विधातरि यथा सम्पत्-परार्द्ध याश्रय ॥ १६ ॥
अवितथम्-इदं यावद्-विश्वं श्रुतेर—
14 -अनुशासनाद्
भवति फल-भाक कर्त्तान्-तैशः क्षितिन्द्र-शतेष्व्-अपि ।
अधरित-कालेः कीर्त्ते भर्त्तुस-सतां सुकृतैर्-अभूद-

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विधुरित-धियां सम्पद-वृद्धिर-यद् अस्य-तद् अद्भुतं ।। २० ।।
यस्य वैरि-वृहद्-वङ्शान्-दहतः कोप-वह्निा ।
प्रतापाद् अर्ण्णसां राशित-पाटुर-व्वैतृष्णाम् आवभौ ।। २१ ।।
कुमारैव विद्यानां
15 वृन्देन्-अद्भूत-कर्मणा ।
यः शशास-आसुरान्-धीरान्-स्त्रीणैन्-आस्त्र ऐक-वृत्तिना ।। २२ ।।
यस्य आक्ष-पटले राज्ञः प्रभुत्वाद्-विश्व-सम्पदः ।
लिलेख मुखम्-आलोक्य प्रातिलेख्य-करो विधिः ।। २३ ।।
उद्दाम-तेजः-प्रसर-प्रसूता शिख-एव कीर्तिर्-द्युमणिं विजित्य ।
जाया जगद्भर्तु—
16 र्-इयाय यस्य चित्रम् त्व-इदम् यज-जलधीन् स्ततार ।। २४ ।।
राज्ञा तेन स्व-देवीनां यशः—पुण्य-आभिवृद्धये ।
अन्तः पुर-पुरं नाम्ना व्यधायि नरक-द्विषः ।। २५ ।।
यावन्-नभः सुर-सरित-प (प्र) सर-वीत्तरीयं
यावत् सु-दुश्चर-तपः प्रभवः प्रभावः ।
सत्पत्र्-च यावद्-उपरिस्थ (स्ठ) म्-अवल्य अशेषं
तावत् पु-
17 —नातु जगतीम्-इयम् आर्य कीर्तिण् ।। २६ ।।
पातुर्-व्विश्वस्य सम्यक-परम-मुनि-मट-श्रेयसस सम्बिधानाद-
अन्तर-वृत्तिर-व्विवेक : स्थितैव पुरतो भोजदेवस्य रागः ।
विद्वद्-वृन्द-आज्जितानां फलम्-इव तपसां भट्टघन्नेक सूतुर-
व्बालादित्यः प्रसस्तेः कविर्-इह जगता साकम्-आ-कल्प बृत्तेः ।। २७ ।।

पाल नरेश धर्मपाल देव का ताम्रपत्र-लेख

KHALIMPUR COPPERPLATE OF DHARMAPALA

स्थान : खालीमपुर (मालदा)
भाषा : संस्कृत
लिपि : नागरी सदृश्य

Place : Khalimpur (Malda)
Language : Sanskrit
Script : Proto-Nagari

ओं स्वस्ति । सर्व्वज्ञाताम् श्रियम्-इव स्थिरम-आस्थितस्थ वज्रासनस्य बहु-मार-कुल-औपलम्भाः । देव्या महा-करुणया परिपालितानि रक्षन्तु वो दश बलानि दिशो

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जयन्ति ॥ १ ॥

श्रिय इव सुभाशाया: सम्भवो वारिराशिश=शशधर-इवभासो **विश्वम्-**आह्लादयन्त्या: । प्रकृतिर्-अवनियानाम् सन्ततेर्-उत्तमाया अजनि-दयित-विष्णु: सर्व्वंविद्यावदात: ॥ २ ॥

आसीद-आ सागराद=उर्व्वीम् गुर्व्वीभि: कृती मज्यन ।
खंडित-आराति: श्लाय: श्री-व -तत: ॥ ३ ॥

मात्स्य-न्यायम्-अपोहितुम् प्रकृतिभिर-लक्ष्म्या: करन्-ग्राहित:
श्री गोपाल इति क्षितीश-शिरसाम् चूडामणिस्-तत्-सुता: ।

यस्य आनुक्रियते सनातन-यशो-राशिर-दिशाम्-आशयेतिम्ना.... यदि पौमास-रजनी ज्योत्स्न-आतिभार-श्रिया ॥ ४ ॥

शीतांशोर-इव रोहिणी हुत- भुज: स्वाह् एव तेजो निधे: शर्वाण्-ईव शिवस्य गुह्यक-पतेर्-भद्रेव तस्य विनोद-भूर्-भूर........लक्ष्मीर्-इव क्षमा पते: ॥ ५ ॥

ताभ्याम् **श्री धर्म्मपाल:** समजनि सुजनस्तू आवदान: स्वामी भूमि-पतीनाम्-अखिल-वसुमती मंडलं शासद्-एक: । चत्वारस्-तीर मज्जत्-करि-गण-चरण न्यस्त मुद्रा: समुद्रा यात्राम् यस्य क्षमन्ते न भुवन परिखा विश्वग्-आशा जिगीषो: ॥ ६ ॥

यस्मिन्-उद्दाम-लीला—चलित वल-भरे दिग-जनाय प्रवृत्ते यान्त्या-इश्वम्भरायाँ चलितगिरि तिरश्चीनताम् तद्-वशेन ।

भार-आभुग्न्........ज्जन्मणि विधुर शिरश-चक्र सहायकार्थम् शेष-ओदस्त दोष्णा त्वरिततरम्-अधो-धस्-तम् एव आनुयातम् ॥ ७ ॥

यत-प्रस्थाने प्रचलित-वल-आस्फालनाद-उल्लर्लाघ्नर-धूली पूँ पिहित सकल व्योमभिर भूतधात्रया: । सम्प्राप्ताया: परम-तनुतां चक्रवालं फणानाम् मग्न् ओन्मोलन्-मणि फणिपतेरलाववाद-उल्ललास ॥ ८ ॥

विरुद्ध-विषय-क्षोभाद्-यस्य-कोप्-अग्निर और्ववत् । अनिर्वृ ति प्रजज्वाल चतुर-आम्भोधिवारित: ॥ ९ ॥

ये-भूवन-पृथु-राम- राघव-नल-प्राया धरित्रीभुजस-तान-एकत्र दिदृक्षुण-एव निचितान सर्वान् समम् वेध्रसा । ध्वस्त आशेष-नरेन्द्र-मान-महिमा **श्री धर्म्मपाल:** कलौ । लोल श्रीकरिणीनिबन्धन महास्तम्भ: समुत्तम्भित: ॥ १० ॥

यासाम् नासीर-धूली धवल-दश दिशाम् द्राग्-अपश्यन्न इयंत्ताम् धत्ते मान-धात्रि-सैन्य-व्यतिकर-चकितो ध्यान तन्द्रीम् महेन्द्र: ।

तासाम्-अप्य-आहवेच्छा-पुलकित वपुषाम् वाहिनीनाम् विधातुं साहाय्यं यस्य वाह्वोर निखिल-रिपुकुल ध्वंसिनोर-न्-आवकाश: ॥ ११ ॥

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भोजैर-मत्स्यैः समद्रैः कुरु-यदु-यवन-अवन्ति-गान्धार-कीरैर-भूपैर-व्यालोल मौली-प्रणति-परिणतः साधु संगीर्यमाणः ।

हृष्यत्-पञ्चाल-वृद्ध-ेधृत-कनकमय-स्वाभिषेकोदकुम्भो, दत्तः श्री कान्य-कुब्ज-स-ललित-चलित-भ्रुलता लक्ष्म येन ।। १२ ।।

गोपैः सीम्नि वनेचरैर-वनभुवि ग्राम-ओपकन्ठै जनैः क्रीडद्भिः प्रतिचल्वरम् शिशु गणैः प्रत्यापण मानपै । लीला वेश्मनि पञ्जरोदर-शुकैर-उद्गीतम्-आत्म-स्तवम् यस्य् आकर्ण्यत सत्रपा-विवलित आनम्रं सद-ऐव-आनम् ।। १३ ।।

स खलु भागीरथी पथ-प्रवर्त्तमान-नानाविधनौवाटक समपादित-सेतुबन्धु-निहित शैल-शिखर-श्रेणि-विभ्रमात् निरतिशय घन-घनाघन-घटा श्यामायमान-वासर्लक्ष्मी समारब्ध-सन्ततजलदरूमय सन्देहात् उदीचीन्-अनेक-नरपति प्रभृतीकृत्-आप्रमेय-हयवाहिनी-खरखुर-औत्खातधूली धूसरित दिगन्तरालात् परमेश्वर-सेवा समायात-समस्त जम्बूद्वीप-भूपाल-अनन्त-पादात-भर-नमद-अवनेः पाटलिपुत्र-समावासित-श्रीमज्-जयस्कन्धावारात् परमसौगतो महाराजाधिराज-श्री **गोपालदेव** पादानुध्यातः परमेश्वरः परमभट्टारको महाराजाधिराज श्रीमान् **धर्म्मपालदेवः** कुशली ।।

श्री पुण्ड्रवर्द्धनभुक्त्य-अन्तः पाति व्याघ्रतटी मण्डल-सम्वद्ध महन्ताप्रकाश विशये कोञ्जश्वभ्र-नाम-ग्रामो अस्य च सीमा पश्चिमेन शंगिनिका । उत्तरेण कादम्बरी देवकुलिका खर्जूर वृक्षश्-च । पूव्वोत्तरेण राजपुत्र-देवट-कृत-आलिः । वीजपूरकं-गत्वा प्रविष्टा । पूव्वेण विटक-आलिः खातक यआनिका गत्वा प्रविष्टा । जम्वू-यानिकाम् आक्रम्य जम्वू-यानक (म्)

गता । ततो निसृत्य पुण्याराम बिल्व-आर्धश्रोतिका (म्) । ततो विनिसृत्य नलचर्म्म (ट-ओ)त्तरानतम् गता नलचर्म्मटात् दक्षिणेन नामुण्डिकापि (हे)-(सदूम्मिः ?) काया । खण्डमुण्डमुखम् खण्डमुखा वेदसविल्विका वेदविल्विकातो रोहितवाटिः पिण्डारविटिजोटिका-सीमा उक्त आरजोऽस्य दक्षिणान्तः ग्रामविल्वस्य च दक्षिणान्तः । देविका-सीमा विटि । धर्म्मायाजोटिका । एवम् माढ़ाशाम्मली नाम ग्रामः । अस्य च औतरेण गंगिनिका सीमा ततः पूर्व्वेण आर्धश्रोतिकया आम्रयानकौल-धैयानिकण-गतः ततौपि दक्षिणेन कालिकाश्वभ्रः । अतौ-पि निसृत्य श्रीफल भिषुकम् यावत्=पश्चिमेन ततौ-पि विल्वं-गोर्ध्वश्रोतिकया गंगिनिकाम् प्रविष्टा । पालितके सीमा दक्षिणेन काणा द्वीपिका । पूर्व्वेण कौण्ठिया स्रोतः । उत्तरेण गंगिनिका । पश्चिमेण जेनन्दायिका एतद-ग्राम संपारोण परकर्म्मकृद्वीपः । स्थालीक्कटविषय सम्वद्ध आम्रषण्डिका मण्डल्-आन्तः पाति गोपिप्पली ग्रामस्य सीमाः । पूर्व्वेण उद्रग्राम-मण्डल पश्चिम सीमा । दक्षिणेन जोलकः पश्चिमेन वेसानिक-आख्या खाटिका । उत्तरेण ओद्र

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ग्रामयण्डल-सीमा कवस्थितो गो-मार्गः । यषु चतुरुषु ग्रामेषु समुपगतान सर्व्वान-एव **राज-राजनक-राजपुत्र-राजामात्य-सेनापति-विषयपति-भोगपति-षष्ठाधिकृत-दण्डशक्ति-दाण्डपाशिक चौरोद्धरणिक दोस्साधनिक-दूत-गमागमिक आभित्वरमाण-हस्त्यश्वगोम-हिष्यजा-नौकाध्यक्ष-वलाध्यक्ष-तरिक शौल्कि-गौल्मिक तदायुक्तक-विनियुक्त आदि राजपादोपजीविनो** न्यांश च आर्कत्तितान् चाटभट जातीयान् यथाकाल आध्यासिनो **जेष्ठकायस्थ महामहत्तर-महत्तरदाशग्रामि** आदि-विषयव्यवहारिणः स-करणात् प्रतिवासिनः क्षेत्रकरांश्-च ब्राह्मण-मानना पूर्व्वकं यथार्हम् मानयति बोधयति समाज्ञापयति च । मतम्-अस्तु भवताम् । महासामन्ताधिपति-श्री-नारायणवर्म्मणा दूतक-युवराज-श्री त्रिभुवनपालमुखेन वयम्-एवम् विज्ञापिताः यथा अस्माभिर-म्मातापित्रोर-आत्मनश्-च पुण्य-आभिवृद्धये शुभस्थल्यान् देव कुलण कारितत-तत्र प्रतिप्ठापित भगवन-नन्न नारायण भट्टारकाय ततप्रति-पालक-**लाटद्विज** देवार्च्चक-आदि-पादमूल-समेताय पूज-ओपस्थान-आदि-कर्म्मणे चतुरी ग्रामान् अत्रत्य **हट्टिका तल पाटक समेताः** स्वसीमा-पर्यन्ता सोद्देशाः सदशापचाराः अकिञ्चित्प्र-ग्राह्याः परिहृत सर्व्वपीड़ा भूमिच्छिद्र न्यायेन चन्द्र-आर्क क्षिति-समकालं तथऐव प्रतिष्ठापिताः । यतो भवद्भिस्-सर्व्वैर-इव भूमेर-द्दानफल-गौरवाद अपहरणे च महानरकपति-आदि-भयाद्-दानम्-इदम्-अनुमोदय परिपालनीयाम् । प्रतिवासिभिः क्षेत्रकरैश्-च् आज्ञाश्रवण-विधेयैर्-भूत्वा समुचितकर-पिण्डक्-आदि सर्व्व प्रत्याय्-ओपनायः कार्यं इति ।। बहुभिरव्वसुधा दत्ता राजभिस्— सगर-आदिभिः ।। यस्य यस्य यदा भूमिस्-तस्य तदा फलम् ।। षष्टिम् वर्ष-सहस्राणि स्वर्गे मोदति भूमिदः । आक्षेप्ता च-अनुमन्ता च तान्येव नरके वसेत ।।

स्वदत्ताम् पर-दत्ताम् वा यो हरेत वसुन्धराम् स-विष्ठायां कृमिर्=भूत्वा पितृभिस्-सह पच्यते ।। इति कमलदल आम्बुबिन्दु-लोलां श्रियम्, अनुचिन्त्य यनुष्य-चीवत-ञ् च । सकलम्-इदम्-उदाहृतञ्च वुध्वा न हि पुरुषैः पर-कीर्त्तयोविलोप्याः ।। तडित-तुल्या लक्ष्मीस्तरनुर्-अपि च दीपानल-समा भवो दुःख-ऐकान्तः पर-कृतिम-अकीर्त्तिः क्षपयताम् । यशान्स्य आचन्द्रार्क नियतम्-अवताम् अत्र च नृपाः करिष्यन्ते वुध्वा यदू-अभिरुचितम् किम् प्रबचनैः ।। अभिवर्धमान-विजराज्ये सम्वत् ३२ मार्ग-दिनानि ।। १२ ।।

श्रीभोगत्स्य पौत्रैण श्रीमत्सुमटा-सूनुना । श्रीमतां तातटेन् इदम् उत्कीर्ण्ण गुण-शालिना ।।।

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देवपाल का नालंदा ताम्रपत्र-लेख
NALANDA COPPERPLATE OF DEVAPALA

स्थान : नालंदा (बिहार) — Place : Nalanda (Bihar)
भाषा : संस्कृत — Language : Sanskrit
लिपि : नागरी — Script : Nagari

1 ओं स्वस्ति । सिद्धार्थस्थ परार्थसुस्थित मतेस्सन्मार्गक (भ्य)-स्यत-
स्सिद्धिस्सिद्धिमनुत्तरां भगवतस्तस्य-प्रज्ञासु क्रिया-त् (।*)
3 यस्त्रैधातुकसत्वसिद्धिपदवीरत्युग्रवीर्योदयाज्जितधा
4 निर्वृतिमाससाद सुगतस्सर्वार्थभूमीस्वरः ।। १ ।। सौभाग्यन्दधतुलं
5 श्रियस्स-पत्न्या
गोपालःपतिरभवद्वन्धरायाः (।*)
6 ष्टान्ते सति कृतिनां सुण्णि यस्मिन् श्रद्धेयाः पृथुसगरादयोहप्यभूवन् ।। २ ।।
विजित्य येना जलधेर्व्वसुन्धराम्बिमोचिता
7 मोधपरिग्रहो इति ।
सवाष्पमुद्वाप्पविलोचनान्पुनर्व्वेषु व (ब) न्धून्ददृशुर्म्मतंगजाः ।। ३ ।।
8 यानिचितं रजोभिः ।।
पादप्रचारक्षममन्तरिक्षम्विहंगमानां सुचिरस्व (भ्व) भूव ।। ४ ।।* शास्त्रार्थं
भाजा चलतोनुशास्य वर्ण्णान्प्रतिष्ठापय-
9 ता स्वधर्म्मे (।*)
श्रीधर्मपालेन सुतेन सोभूत्स्वर्गस्थितानामनृणः पितृणाम् ।। ४ ।। अचलैरिव
जंगमैर्यदीयै विचलद्भिर्द्विरदैः कदर्थ्यमाना ।
10 निरुपप्लवमम्ब (म्व) रंप्रपेदे शरणं रेणुनिभेन भूतधात्री ।। ६ ।। **केदारे**
विधिनोपयुक्तपयसां गंगासमेतेम्बु (म्बु) धौ । गोकर्ण्णादिषु चाप्यनुनिष्ठ ।।-
11 **तवतात्तीर्थेषु धर्म्माःक्रिया (।*)**
भृत्यानां सुखमेव यस्य सकलानुद्दृत्य दुष्टानिमान्लोकान्साधयतो (ऽ*) नुषंग-
जनिता सिद्धिः परत्रा-
12 प्यभूत् ।। ७ ।।
तस्तर्दिग्विजयावसानसमये संप्रेषितानां परैः । सत्कारैरपनीय खेदमखिलं स्वां स्वां
गतानां भुवम् (।*) कृत्यं भावयतां
13 यदीयमुचितं प्रीत्या नृपाणामभूत् । सोत्कण्ठं हृदयं दिवश्च्युतवतां जाति

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स्मराण्णामिव ।। ८ ।। श्रीपरब (ब) तस्य दुहितुः क्षितिपतिना रा

14 ष्ट्रकूटतिलकस्य

रण्णदेव्या पाणिर्जगृहे गृहमेधिना तेन ।। ९ ।। घृततनुरियं लक्ष्मीः साक्षात्क्षितिर्नु ।शरीरिणी किमववनिपतेः कीर्तिम्-

15 र्त्तार्थवा गृहदेवता (।*)

इति विदधती शुच्याचा (रा) वितर्कवतीः प्रजाः प्रकृतिगुरुभिर्या शुद्धान्तङ्गणैर-करोदधः ।। १० ।। श्लाघ्या प्र(प) तिव्रतासौ मु-

16 क्तारत्नं समुद्रशक्तिरिव ।

श्रीदेवपालदेवम्प्रसन्न वक्त्रं सतमसूत ।। ११ ।। निर्म्मलोमनसि वाचि संयतः कायकर्म्मनि (णि) च यः स्थितः शुचौ (।*)

17 राज्यमापनिरूपप्लवम्पितुर्वो (र्बो) धिसत्व इव सौगतं पदम् ।। १२ ।।

भ्राम्यद्भि र्विजयक्रमेण । करिभिस्तामेव विन्ध्याटवीमुद्दामप्लवमानवा (बा) ष्पपय-

18 (सो) दृष्टाः तुनर्व (ब) न्धवः (।)

कम्बो (वो) जेषु च यस्य वाजिषु (व) भिध्वेस्तान्यराजौजसो हेषामिश्रित-हारि-हेषितत्वाः कान्ताश्चिरप्रीणिताः ।। १३ ।। यः पूर्वं व (ब) लि-

19 ना कृतः कृतयुगे येनागमद्भर्गव-

स्त्रेतायां प्रहृतः प्रियप्रणयिना कर्ण्णेन यो द्वापरे । विच्छिन्नः कलिना शकद्विषि गते कालेन लोकान्तरम्

20

येन त्यागपथस्पृ एव हि पुनर्विस्पष्टमुन्मीलितः ।। ४ ।। आ गङ्गागम-महितात्स पत्नशन्यामासेतु (तोः) प्रथितदशास्यकेतुकीर्त्तेः (।) उर्वीमा वरुण

21 निकेतनाच्च सिन्धो-

रा लक्ष्मीकुलभवनाच्च यो वु (बु) भोज ।। १५ ।।

स खलु भागीरथीपथप्रवर्त्तमाननानाविधनौवाटकसंपादित-सेतुष (ब) न्धनि-हित (शै)-

22 लशिखरश्रेणिविभ्रमात् निरतिशयघनघनाघनघट्टा (टा) श्यामायमानवा-सरलक्ष्मी-समारव्ध (ब्ध) संततजलदसमयसन्देहात् उदीचीनानेक-

23 नरपतिप्राभृतीकृताप्रमेयहयवाहिती-

खरखुरोत्खातधूलीधूसरितदिगन्तरालात् परमेश्वरसेवासमायाता-शेषजंवू (बू) द्वी-

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24 पभूपाल-
पादातभरनमदवनेः श्रीमुद्गिरिसमावासिश्रीमञ्जयस्कन्धावारात् परमसौगत-
परमेश्वरपरमभ (ट्टा) रक म-
25 हाराजाधिराज**श्रीधर्मपालदेवपादानुध्यातः**
परमसौगतः परमेश्वरः परमभटा (ट्टा) रको महाराजाधिराजः **श्रीमान्देवपालदेवः-**
26 कुशली । श्रीनगरभूक्तौ राजगृहविषयान्तः पाति अजपुरनयप्रतिव (ब) द्धस्वसम्ब
(म्व) द्धाविच्छिन्नतलोपेत । नन्दिवनाक । मणि-
27 वाटक । पिलिपिराकानयप्रतिव (ब) नाटिका । अचलानयप्रतिव (ब)द्ध
ह(स्ति) ग्राम । गयाविषयान्तः पातिकुमुदसू त्रवीथीप्रतिव (ब)द्ध पालाम-
28 कग्रामेषु । समुपगताम् (न्) सर्व्वानव राजराणक । राजपुत्र । राजामात्य ।
महाकार्त्ताकृतिक । महादण्डनायक । महाप्रतीहार । महा-
29 सामन्त ।
महादौःसांधसाधनिक । महाकुमारा(मा) त्य (।*) प्रमातृ । शरभङ्ग (।*)
राजस्थानी (योपरिक) विषयपति (।*) दाशापराधिक । चौरोद्धर-
30 णिक । दाण्डि-
क (।*) दण्डपाशिक (।*) शौल्किक (।*) (गौ) ल्मिक । क्षेत्रपाल (।*)
कोटपाल । खण्डरक्ष (।*) तदायुक्तक । विनियुक्तक । हस्त्यश्वोष्ट्र-नौव (ब)
लव्यापृ-
31 तक (।*)
किशोरवडवागोमहिष्यधिकृत । दूतप्रै(ष) णिक ।
गमागमिक । अभित्वरमाणक । तरिक । तरपतिक ।
ओद्र (ड्र)-**मालव-खश-कुलिक । कर्णा**
32 ट(हू) ण ।
चाट्भ(ट*) सेवकादीनन्यांश्चाकीर्त्तिमान् स्वपादपद्मो-पजीविनः प्रतिवासिनश्च
व्राम्ह (ब्राह्म) णेत्तरान् महत्तमकुटुम्वि(म्बि) पुरोगमेद्रान्ध्र-
33 क । चण्डाल-
पर्यन्तान् समाज्ञापयति विदितमस्तु भवताम् यथोपरि-लिखितस्वसम्व (म्ब)
द्धाविच्छिन्नतलोपेत नन्दिवनाकग्राम । मणिवाट-
34 कग्राम ।
नटिकाग्राम । हस्तिग्राम । पालामकग्रामाः स्वसीमातृणयूतिगोचरपर्यन्ताः सतलाः
सोद्देशाः साम्रमधूकाः सजलस्थलः

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35 सोपरिकरा: सदशापराधा: सच्चौरोद्धरणा: परिहृतसर्व्व (पीडा:) अचाट-
भटप्रवेशा अकिंचित्प्रग्रा (ह्य) राजकुलीय-
36 समस्तप्रत्यायसमेता भूमिच्छि-
द्रन्यायेनाचन्द्रार्क्कक्षितिसमकालम् पूर्व्वदत्तभुक्तभुज्यमानदेव-व्र (ब) ह्मदेयवर्जिता:
मया
37 मातापित्रोरात्मन (श्य) पुण्ययशोभिवृद्धये ॥
सुव (र्ण्ण) द्वीपाधिपम (हा) राजश्रीवा (बा) लपुत्रदेवेन दूतकमुखे
व्यम्विज्ञापिता: यथा मया
38 श्रीनालन्दायाम्विहार: कारितस्तत्र
भगवतो (बु) (ु) द्धभट्टारकस्य प्रज्ञापारमितादिसकलधर्म्मने त्रीस्थानस्यायार्थे
तांत्र (त्रि)-
39 कवो (बो) धिसत्वगणस्याष्टमहापुरुषपुद्गलस्य चातुर्द्दिशायभिक्षुसंङघस्य व
(ब) लिचरूसत्रचीवरिपिण्डपातशयनत्रसनग्लानप्रत्ययभे-
40 षज्याद्यर्थं धर्मरत्नस्य लेखनाद्यर्थं विहारस्य च खण्डस्फुटितसमाधानार्थं
शासनीकृत्य प्रतिपादित (।*) यतो भवद्भि: सर्वैरेव
41 भूमेर्द्दानपाल (न*) गौरवादपहरणे च महानरकपातादिभयाद्दानमिदमभ्यनुमोप
पालनीयं प्रतिवासिभिरण्याज्ञाश्र-
42 वणविधेयै-
र्भूत्वा यथाकालं समुचितभागभोगकरहिरण्यादिप्रत्यायोपनय: कार्य इति ॥
सम्वत् ३९ क (का) र्तिक दिने २१
43 तथाच धर्मानुशासनश्लोका:
व (ब) हुभिर्वसुधा दत्ता राजभि:
44 सगरादिभि: (।*)
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १६ ॥
45 स्वदत्ताम्परदत्तान्वा (यो) ह (रे) त वसुन्धरां ।
स विष्टयां कृमिर्भूत्वा पितृ:भि:
46 सह पच्यते ॥ १७ ॥
षष्टिम्वर्षसह (स्रा) णि स्वर्गे मोदति भूमिद: । आंक्षेप्ता चानुमन्ता च तान्येव
47 नरके वसेत् ॥ १८ ॥
अन्यदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर । महीं कहीसृत्तां श्रेष्ठ दा-

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48 नाच्छ्र्योनु पालनम् ॥ १९ ॥
अस्मत्कुलक्रममुदारमुद्रा (ह) रद्भिरन्यैश्च दानमिदमभ्यनुमोदनीयां ।
लक्ष्कपास्तडितसलिलवुद्बु (बुद्बु)द (चं)-
49 चलायां
दनां फलं परयशःपरिपालनं च ॥ २० ॥ इति कमलदलाम्वु (म्बु) वि (बि)
न्दुलोलां श्रियमनुचिन्त्यमनुष्यजीवितं च (।*) सकलमि-
50 दमुदाहृतं च वु (बु) (ध्वा) नहि पुरुषैः
परकीर्त्तयाः विलोल्यां ॥ २१ ॥ दक्षिणभुज इव राज्ञः परव (ब) लदने
सहायनिरपेक्षः । (।*)
51 दूत्यं श्रीव (ब) लवर्म्मा विधधे धर्माधिकारेऽस्मिन् ॥ २२ ॥
अस्मिन् धर्मारम्भे इत्यं **श्रीदेवपालदेवस्य** । विदधे श्रीव (ब) लवर्म्मा
व्याघ्रतटीमण्डलाधिपतिः ॥ २३ ॥
52 आसीदशेनरपालविलोलमौलिमालामणिद्युतिविवो (बो) धितपाद पद्मः ।
शैलेन्द्रवंशतिलको **यवभूमिपालः** श्रीवीरवैरिमथना-
नुगताभिधानः ॥ २४ ॥
हर्म्यस्थलेषु कुमुदेवु मृणालिनीषु शङ्खेन्दुकुन्दतुहिनेषु पदन्दधाना । निःशेषदिङ्मुख-
निरन्तरलब्ध (ब्ध) गीतिः
54 मूर्त्तेव यस्य भुवनानि जगाम कीर्त्तिः ॥ २४ ॥
भ्रूभङ्गोभवति नृपास्य यस्य कोपाभ्नि (भि) न्नाः सह हृदयैर्द्विषां श्रियोपि ।
वक्राणमि-
55 ह हि परोपघातदक्षा जायन्ते जगति भृषङ्गतिप्रकाराः ॥ २४ ॥ तस्याभवन्नय-
पराक्रमशीलशाली राजेन्द्रमौलिशतदुर्ल्लोलताङ्घ्र-
56 यग्मः ।
सूनूर्युधिष्ठिरपराशरभीमसेनकर्ण्णार्ज्जुनार्ज्जितयशाः समराग्रवीरः ॥ २७ ॥
उद्भूतमम्व (म्ब) रतलाध (द्यु) धि सञ्चरन्त्या यत्सेनयावनिरजःप-
57 टसं पदोत्थम् ।
कण्णानिलेन शनकम्वितीराणर्गण्डस्थलीमदजलैः शमयाम्व (म्ब)-भूव ॥ २८ ॥
अकृष्णपक्षमेवेदम-भूद्भुवनमण्डलं ।
58 कुलन्दैत्याधिपस्येव यद्यशोभिरनारतम् ॥ २९ पौलोमीव सुराधिपस्य विदिता
सङ्कुल्वयोनेखि (प्रीतिः) शैलसुतेव मनन्मथरि-

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59 पोर्ल्लक्ष्मीर्मुरेखि ।
राज्ञः सोमकुलान्वयस्य महतः श्रीधर्मसेतोः सुता तस्याभूदवनीधुजोऽग्र महिषी
तारेव ताराह्वया ।। ३० ।। माया-
60 यामिव कामदेवविजयी शुद्धोदनस्यात्मजः स्कन्दो नन्दितदेववृन्दहृदयः शम्भो-
रूमायामिव । तस्यान्तस्यं नरेन्द्रवृन्दविनमत्पादारवि-
61 न्दासनः
सर्व्वोर्व्वीपतिगर्व्वणचणः **श्री वा (बा) लपुत्रोऽभवत्** ।। ३१ ।। **नालन्दागुण-**
वृन्दलुब्ध (व्ध) मनसा भक्तया च शौंद्वोदनेर्वु (र्वु) ध्वा शैलसरित्तरंगतरलां
62 लक्ष्मीमिमां शोभनाम् ।
यस्तेनोन्नतसौधधामधवलः संघार्थमित्रश्रिया नानासद्गुणभिक्षुसंघवसतिस्त-
स्यार्म्विहारः कृतः ।। ३२ ।। भक्तया
63 तत्र समस्तशत्रुवनितावैधव्यदीक्षागुरुं कृत्वा शासन माहितादरतया यम्प्रार्थ्य
दूतैरसौ । ग्रामान् पञ्च विपञ्चितोपरियथोद्देशा-
64 निमानात्मनः
पित्रो (त्लो) कहितोदयाय च ददौ **श्रीदेवपालं** नृपं ।। ३३ ।।
यावत्सिन्धोः प्रव (ब)न्धः पृथुलहरजटाशोभिताङ्गा च गंगा गुर्व्वी
65 धत्ते फणीन्द्र प्रतिदिनमचले हेलया यावदुर्व्वी
यावच्चास्तोदयाद्री रवितुरगखुरोद्धृष्टचूडामणीस्तस्ता-वत्सत्कीर्तिरेषा प्रभव-
66 तु जगताभ्सत्क्रिया रोपयंती ।। ३८ ।।

नारायणपालदेव का भागलपुर दानपत्र
BHAGALPUR COPPERPLATE OF NARAYANPALA

स्थान : भागलपुर (बिहार)	**Place : Bhagalpur (Bihar)**
भाषा : संस्कृत	**Language : Sanskrit**
लिपि : देवनागरी सदृश	**Script : Proto-Nagari**

1 मैत्री कारुण्यरत्न प्रमुदितहृदयः
प्रेयसीं सन्दधानः
2 सम्यक् सम्बोधिविद्या-सरिदम-
-लजल-ज्ञालिताज्ञानपङ्क ।
3 जित्वा यः काम

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कारि-प्रभव मभिभवं शाश्वतीं प्राप शान्ति

4 स श्रीमान् लोकनाथो जय,

ति दशबलोऽन्यश्च **गोपालदेवः** ॥ (१)

लक्ष्मी-जन्मनिकेतनं समकरो वोढु क्षमः क्ष्मा- रं

5 पक्षच्छेदभमादु

पस्थितवता मेकाश्रयो भूभृतां ।

6 मर्य्यादा-परिपालनैकनिरतः शोर्य्यालयोऽस्मादभूद्दुग्धाम्भोधिविलास

7 हासि-महिमा **श्रीधर्म्मपालो** नृपः ॥ (२)

7 जित्वेन्द्रराज-प्रभृति-नराती-

नुपार्जिता यन महोदय-श्रीः ।

दत्ता पुनः

8 सा बलिनार्थयित्रे

चक्रायुधायानति-वामनाय ॥ (३)

रामस्येव गृहीत-सत्यतपसस्तस्यानुरुपो गुणैः

सौमित्रे रुदपा-

9 दि तुल्य-महिमा वाक्पालनामानुजः ।

यः श्रीमान्नय-विक्रमैक-वसति भ्रातुः स्थितः शासने

शून्याः शत्रु-पताकिनी-

10 भिरकरो देकातपया दिशः ॥ (४)

तस्मादुपेन्द्रचरितै र्ज्जगतीं पुनानः

पुत्रो बभुव विजयी जयपालनामा ।

धर्म्महि

11 षां शमयिता युधि **देवपाल**

यः पूर्व्वजे भुवनराज्य सुखान्यनैषोत् ॥ (५)

यस्मिन् भ्रातुर्न्निदेशाद्बलवति परितः प्रस्थिते

12 जेतु माशाः

सीदन्नाम्नैव दूरान्निजपुर मजटादुत्कलानामधीशः ।

आसाञ्चक्रे चिराय प्रणयि-परिवृतो विभ्रदु

13 च्चेन मूर्द्ना

राजा प्रागज्योतिषाणामुपशमित-समित् संकथां यस्य चाज्ञां ॥ (६)

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श्रीमान् विग्रहपालस्तत्सूनुरजातशत्रुरि–
व जातः ।

14 शत्रुवनिता-प्रसाधन-विलोपि-विमलासि,-जलधारः ।। (७)
रिपवो येन गुर्व्वीणां विपदा मास्पदीक्वताः ।
पुरुषायु

15 ष-दीर्घाणां सुहृदः सम्पदामपि ।। (८)
लज्जेति तस्य जलधे रिव जहु-कन्या
पत्नी बभूव कृत-हैहय-वंशभूषा ।
यस्याः शुची

16 नि चरितानी पितृश्च वंशे
पत्युश्च पावन-विधिः परमो वभूव ।। (९)
दिक्पालैः क्षितिपालनाय दधतं देहे विभक्ताः
श्रियः

17 श्रीनारायणपालदेवमसृजत्तस्मां स पुण्योत्तरं
यः श्रोणीपतिभिः शिरोमणिरुचा श्लिष्टाङ्घ्रि-पीठोपलं
न्यायोपा-

18 त्तमलञ्चकार चरितैः स्वैरेव धर्म्मासनं ।। (१०)
चेतः पुराण-लेख्यानि चतुर्व्वर्ग-निधीनि च
आरिप्सन्ते चतस्त्यानि चरितानि महीभृतः ।। (११)

19 स्वीक्वत-सुजन-मनोभिः सत्यापित-सातिवाहनः सूक्तैः ।
त्यागेन यो व्यधत्त श्रद्धेया मङ्गराज कथां ।। (१२)
भयादरातिभिर्यस्य रण-

20 मूर्द्धनि विस्फूरन् ।
असिरिन्दीवर-श्यामो ददृशे पीत-लोहितः ।। (१३)
यः प्रज्ञया च धनुषा च जगहिनीय
नित्यं न्यवीविशद-

21 नाकुलमात्ग-धर्म्मे ।
यस्यार्थिनो सविध मेत्य भृशं कृतार्था
नैवार्थितां प्रति पुनर्व्विदधुर्म्मनीषां ।। (१४)
श्रीपतिरकृष्ण-कर्म्मा विद्या-

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22 धरनायको महाभोगी ।
अनल-सदृशोपि धाम्ना य श्चित्तन्नलसम श्चरितैः ।। (१५)
व्याप्ते यस्य त्रिजगति शरच्चद्र-गौरे र्यशो
भि-
23 र्म्मन्ये शोभान्न खलु विभरामास रुद्राट्टहासः ।
सिहस्मीणा मपि शिरसिजेष्वर्प्पिताः केतकीनां ।
पत्रापीड़ाः सुचिर म
24 भवत् भृङ्ग-शब्दानुमेयाः ।। (१६)
तपो ममास्तु राज्यं ते द्वाभ्यामुक्तामिदं द्वयोः ।
यस्मिन् विग्रहपालेन सगरेण भगीरथे ।। (१७)
स खलु भा-
25 गीरथीपथ-प्रवर्त्तमान-नानाविध-नौवाट-सम्पादित-
सेतुवन्ध निहित-शैलशिखरश्रेणी-विभ्रमात्, निरतिशय-धन-घनाघट-घटा
26 श्यामायमान-वासरलक्ष्मी-समारब्ध-सन्तत-जलदसमय-सन्देहात्
उदीचीनानेकनरपति-प्राभृतीक्वता-प्रमेय-हयवाहिनी-खर-
27 खुरोत्खात-धूलीधूसरित-दिगन्तरालात्, परमेश्वर-सेवा-समायाता-
शेष-जम्बूद्वीप-भूपालानन्त-पादात-भरनमदवनेः । श्रीमु-
28 द्गगिरि-समावासित-श्रीमज्जयस्कन्धावारात्, परमसौगतौ महाराजाधिराज-
श्रीविग्रहपालदेव पादानुध्यातः परमेश्वरः पर-
29 मभट्टारको महाराजाधिराजः **श्रीमन्नारायणपालदेवः** कुशली ।
तीरभुक्तौ । कक्षवैषयिक-स्वसम्बद्धाविच्छिन्न-तलो-
30 पेत-मकुतिका-ग्रामे । समुपगताशेष-राजपुरुषान् । राज-
31 राजनक । राजपुत्र । राजामात्य । महासान्धिविग्रहिक ।
महाक्षपटलिक । म-
32 हासामन्त । महासेनापति । महाप्रतीहार । महाकार्त्ताक्वतिक ।
महा
33 दौः-साधसाधनिक । महादण्डनायक । महाकुमारामात्य ।
राजस्थानीयोपरिक । दाशापराधिक । चौरोद्धरणिक ।
34 दाण्डिक । दाण्डपाशिक । शौल्किक । गौल्मिक । क्षेत्रप ।
प्रान्तपाल । कोट्टपाल । खण्डरक्ष । तदायुक्तक । विनियुक्तक ।
हस्त्य-

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35 श्वोष्ट्र-नौबल-व्यापृतक । किशोर । वड़वा । गोमहिषाजाविकाध्यक्ष ।
दूतप्रेषणिक । गमागमिक । अभित्व(र)माण । विषयपति
ग्रामपति । तरिक । गौड । मालव । खश । हूण । कुलिक ।
36 कर्णाट । ला(ट) । चाट । भट । सेवकादीन् । अन्यांश्चकीर्त्तितान् ।
37 राजपादोपजीविनः प्रतिवासिनी ब्राह्मणोत्तरान् । महत्तमोत्तम पुरोगमेदा-न्ध(घ्र)
चण्डालपर्य्यन्तान् । यथार्हं मानयति ।
38 बोधयति समादिशति च । मतमस्तु भवतां । कैलाशपति ।
महाराजाधिराज-श्रीनारायणपालदेवेन स्वयं-कारित-सहस्रा-
39 **यतनस्य** । तत्र प्रतिष्ठापितस्य । भगवतः शिवभट्टारकस्य ।
पाशुपत आचार्य्य परिषद श्च । यथार्हं पूजा-बलि-चरु-सत्र-नव-क
40 म्मीद्यर्थं । शयनासन-ग्लान-प्रत्यय-भैषज्य-परिष्काराद्यर्थं ।
अन्येषामापि स्वाभिमतानां । स्वपरिकल्पित विभागेन । अनवद्य-भो
41 गार्थंञ्च । यथोपरिलिखित-मकुतिकाग्रामः । स्वसीमा-तृणथूति-
गोचर-पर्य्यन्तः । मतलः । सोद्देशः । साम्रमधूकः । सजल
42 स्थलः । सगर्त्तोषरः । सोपरिकरः । सदशापचारः । स-
चौरोद्धरणा । परिहृत-सर्व्वपीड़ः । अचाटभट-प्रवेशः ।
अकिञ्चि-
43 त्-प्रग्राह्यः । समस्त-भाग-भोग-कर-हिरण्यादि-प्रत्याय-समेतः ।
भमिच्छिद्रन्यायेनाचन्द्रार्क्क-क्षिति-समकालं यावत् माता-पित्रो
44 रात्मनश्च पुण्ययशोऽभिवृद्धये । भगवन्तं शिवभट्टारक-
मुद्दिश्य शासनीकृत्य प्रदत्तः । ततो भवद्भिः सर्व्वैरेवानु-
45 मन्तव्यं भाविभिरपि' भूपतिभिर्भूमेर्दानफल-गौरवदप-
हरणे च महानरकपात-भयाद्दानमिदमनुमोद्य पालनीयं प्र-
46 तिवासिभिः क्षेत्रकरैश्चाज्ञा-श्रवण-विधेयीभूय यथाकालं
समुचित-भाग-भोग-कर-हिरण्यादि-सर्व्वप्रतपायोपनयः का-
47 र्य्यं इति । सम्वत् १७ वैशाखदिने ६ (।।) तथा च धर्म्मा
नुशङ्सिनः श्लोकाः ।
बहुभिर्व्वसुधा दत्ता राजभि सागरादिभिः ।()
48 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ।।
षष्टि वर्षसहस्त्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव न-

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49 रके वसेत् ।।
स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धरां ।
स विष्ठायां क्रमिर्भूत्वा पितृभिः सह पच्यते ।।
सर्व्वानेतान् भाविनः
50 पार्थिवेन्द्रान्
भूयोभूयः प्राथमतेपष: रामः ।
सामान्योऽयन्धर्म्म-सेतु र्नृपाणां
काले काले पालनीयः क्रमेण ।
इति क-
51 मल दलाम्बु-विन्दुलोलां
श्रिय मनुचिन्त्य मनुष्य-जीविनश्च ।
सकलमिदमुदाहृतश्च वुद्ध्वा
नहि पुरुषैः परकीर्त्तयो विलो
प्याः ।।
52 वेदान्तैरप्यसुगमतमं वेदिता ब्रह्मत(ता)र्थ
यः सर्व्वासु श्रुतिषु परमः सार्द्धमङ्गैरधीती ।
यो यज्ञानां समुदित महाद-
53 क्षिणानां प्रणेता
भट्टः श्रीमानिह स गुरवो दूतकः पुण्यकीर्त्तिः ।।
श्रीमता मंधदासेन शू(शु) भदासस्य श (सू) नुना ।
हृदं सा (शा)
54 शा(स)न मुत्कीर्णं सत्-समतट जन्मना ।।

सेन वंशी नरेश विजयसेन की देवपारा प्रशस्ति
DEOPARA PRASASTI OF VIJAYASENA

स्थान : देवपारा (राजशाही) बंगाल
भाषा : संस्कृत
लिपि : बंगाली शैली

Place : Deopara (Rajshahi)
Language : Sanskrit
Script : Proto-Bengali

1 ओं (।।*) ओं नमः शिवाय ।।
वक्षोंशुकाहरणसाध्वसकृष्टमौलिमाल्यच्छटाहतरतालयदीपभासः ।

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देव्यास्त्रपामुकुलितं मुखामिन्दुभाभिर्व्वीक्ष्याननानि हसितानि जयन्ति शम्भोः ।।
—(१★)

लक्ष्मीवल्लभ-
2 शैलजादयितयोरद्वैतलीलागृहं
प्रद्युम्नेश्वरशब्द (ब्द) लाञ्छनमधिष्ठानं नमस्कुर्म्महे ।
यत्रालिङ्गनभङ्गकातरत(या) स्थित्वान्तरे कान्तयो-
र्द्देवीभ्यां कथमप्यभिन्नतनुताशिल्पेऽन्तरायः कृतः ।। (२★)
यत्सिंहासनमीश्वर—
3 गङ्गाशीकरमञ्जरीपरिकरैर्यच्चामरप्रक्रिया ।
श्वेतोत्फुल्लफणाञ्चलः शिवशिरः सन्दानदामोरगश्छत्रं यस्य जयत्यसावचरमो
राजा सुधादीधितिः ।। ३ ।।
वंशे तस्यामरस्त्रीवि-
4 ततरतकलासाक्षिणो दाक्षिणात्यक्षोणीन्द्रैर्व्वीरसेनप्रभृतिभिरमित-
कीर्त्तिमद्भिर्व्व(र्व) भूवे ।
यच्चारित्रानुचिन्तापरिचयशुचयः सूक्तिमाध्वीकधाराः
पाराशर्येण विश्वश्रवणपरिसरप्रीणनाय प्रणीताः ।। ४ ।।
5 तस्मिन् सेनान्वाये प्रतिसुभटशतोत्सादनब्र (ब) ह्मवादी
सब्र(ब) ह्मक्षत्रियाणामजनि कुलशिरोदाम **सामन्तसेनः** ।
उद्गीयन्ते यदीयाः स्खलदुदधिजलोल्लोलशीतेषु सेतोः
कच्छान्तेष्वप्सरोभिर्द्दशरथतनयस्पर्द्धया युद्धगाथा ।। ५ ।।
6 यस्मिन् सङ्गरचत्वरे पटुरटत्तूर्योपहूतद्विप-
द्वर्गे येन कृपाणकालभुजगः खेलायितः पाणिना ।
द्वैधीभूतविपक्षकुञ्जरघटाविश्लष्टकुम्भस्थली-
मुक्तास्थूलवराटिकापरिकरैर्व्वर्पा-
7 संतदद्याप्यभूत् ।। (६)
गृहाद्गृहमुपागतं व्रजति पत्तनं पत्तना-
द्वनाद्वनमनुद्रुतं भ्रमति पादपं पादपात् ।
गिरेर्गिगिरिसुन्दरीसरकदृष्टलग्नं यशः ।। ७ ।।
दुर्वृत्तानामयमरि-
8 कुलाकीर्ण्णकर्ण्णाटलक्ष्मी-
लुण्टाकानां कदनमतनोत्तादृगेङ्गवीरः ।

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यस्मादद्याप्यविहतवसामान्समेदः सुभिक्षां
हृष्यत्पौरस्त्यजति नदिशं दक्षिणां प्रे (त) भर्त्ता ॥ ८ ॥
उद्गन्धीन्याज्यधूमैर्म्मृगशिशुरसिताखिन्न-
9 वैखानसस्वी-
स्तन्यक्षीणिण कीरप्रकरपरिचितव्र (ब्र) ह्यपारायणानि ।
येनासेव्यन्त शेषे वयसि भवभयास्कन्दिभिर्म्मस्करीद्रैः
पृर्णोत्सङ्गानि गङ्गापुलिनपरिसरारण्वपुण्याश्रमाणि ॥ ९ ॥
अचरमपरमात्माज्ञानभी-
10 ष्मादमुष्मान्निजभुजमदमत्तारातिमाराङ्गवीरः ।
अभवदनवसानोद्भिन्ननिर्विण्णक्तत्तद्गुणानिवहमहिम्नां वेश्म **हेमन्तसेन** (१०)
मूर्द्धन्यर्द्धेन्दुचूडामणिचरणरजः सत्यवाक्कण्ठभित्तौ
11 शास्त्रंरिाकेशाः पदभुवि भुजयोः क्रूरमौर्व्वीकिणाङ्कः ।
नेपथ्यं यस्य जक्ष्मे सततमियदिदं रजपुष्पाणि हारा-
स्ताडङ्कंनूपुरस्त्रक्कनकवलमपस्य भृत्याङ्गनानाम् ॥ ११ ॥
यद्दोर्व्वेल्लिविलासलब्ध (ब्ध) गतिभिः शल्यैर्व्विदीर्ण्णैरसां
12 वीराणां रण (ती) र्थवैभववशाद्दिव्यं वपुर्व्वि (र्बि्र) भ्रताम् ।
संसक्तामरकामिनीस्तनतटीकाश्मीरपत्राङ्कितं
वक्षः प्रागिव मुन्धसिद्धमिथुनैः सातङ्कमालोकितम् ॥ १२ ॥
प्रत्यर्थिव्ययकेलिकर्म्मणि पुरः स्मेरं मुखं वि (बि) भ्रतोरे-
13 तस्यैततदसेश्च कौशलमभूद्दाने द्वयोरभुतम् ।
शत्रोः कोपिदधेऽवसादमपरः सख्युः प्रसादं व्यधा-
देको हारमुपाजहार सुहृदामन्यः प्रहारं द्विषाम् ॥ १३ ॥
महाराज्ञी यस्य स्वपरनिखिलान्तः पुरवधू-
14 शिरोरत्नश्रेणीकिरणसरणिस्मेरचरणा ।
निधिऽ कान्टे (:) साध्वीव्रतविततनित्योज्ज्वलयशा
यशोदेवी नाम त्रिभुवनमनोज्ञाक्रतिरभूत ॥ (१४)
ततस्त्रिजगदीश्वरात्समजनिष्ट देव्यास्ततोप्यरातिव
15 (व) लशातनोज्ज्वलकुमारकेलिक्रमः ।
चतुर्ज्जलधिमेखलावलयसीमविश्वम्भरा-
विशिष्टजयसान्वयो **विजयसेन** पृथ्वीपतिः ॥ (१५)
गणयतु गणशः को भूपतींस्तानेनेन प्रतिदिनरणभाजा ये जिता वा हता धा ।

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इह जगति विषे-
16 हे स्वस्य वंशत्य पूर्व्वः पुरुष इति सुधांशी धेवलं राज्य शब्दः । ६
संख्यातीतकपोन्द्रसैन्यविभुना तस्यारिजेतुस्तृलां
किं रामेण वदाम पाण्डवचमूनाथेन पार्थेनवा ।
हेतो खड्गलतावतंसितभुजामात्रस्य येनार्ज्जितं
17 सप्ताम्भोधितटीपिनद्धवसुधाचक्रैकराज्यं फलम् ॥ (७)
स्केकेन गुणेन यैः परणितं तेषां विवेकादृते कश्चिद्धन्त्यपरश्च कृत्स्नं जगत् ।
देवोयं तु गुणः कृतो व (ब) हुतिथैर्द्धीमान् जधान द्विषो वृत्तस्थानपुषच्चक्कार च
18 रिपूच्छेदेन दिव्याः प्रजाः ॥ १८ ॥
दत्त्वा दिव्यमुवः प्रतिक्षितिभृतामुर्व्वीमुरीकुर्व्वता
वीरासृग्लिपिलाञ्छितोऽसिरमुनां प्रागेव पत्रीकृतः ।
नेत्थं चेत् कथमन्याथा वसुमती भोगे विवादोन्मुखी
तत्राकृष्टकृपाणधारिणि गता भ-
19 ङ्ग द्विषां सन्ततिः । १९ ।
त्वं नान्यवीरविजयीति गिरः कवीनां श्रुत्वाऽन्यथामननरूढ़निगूढ़रोषः ।
गौडेन्द्रमद्रवदपाकृत कामरूपभूपं कलिङ्गमपियस्तरसा जिगाय ॥ २० ॥
शूरंमन्य इवासि नान्य किमिह स्वं राघव श्लाधसे
20 स्पर्द्धा वर्द्धन मुञ्च वीर विरतोनाद्यापि दर्प्पस्तव ।
इत्यन्योन्यमहर्न्निषप्रयिमिः कोलाहलैः क्ष्माभुजां
यत्काराग्रहयामिकैर्न्नियमितो निद्रापनोदक्लमः ॥ २१ ॥
पाश्चात्यचक्रजयकेलिषु यस्य यावद्गङ्गाप्रवाहमनुधावति
21 नौविताने ।
भर्गस्य मौलिसरिदम्भसि भस्पपङ्कलग्नोज्झितेव तरिरिन्दुकला चकास्ति ॥ २२ ॥
मुक्ताः कर्प्पासवीजैर्म्मरकतशकलं शाकपत्रैरलावू (व)
-पुष्पै रूप्याणि रत्नं परिणतिभिदुरैः कुक्षिभिर्द्दाडिमानान् ।
कुष्माण्डीवल्लरीणां वि—
22 कसितकुसुमैः काञ्चमं नागरीभिः
शिक्ष्यन्ते जत्प्रसादाद्ब (द्व) हुविभवजुषां योषितः श्रोत्रियाणाम् ॥ २३ ॥
अश्रान्तविश्राणितयज्ञयूपस्तम्भावलीं सागवलम्ब (म्ब) मानः ।
यस्यानुभावाद्भुवि सञ्चचार कालक्रमादेकपदोपि धर्म्मः ॥ २४ ॥

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23 मेरोराहतवरिसङ्कुलतटादाहूय यज्वामरान्
व्यत्यासं पुरवासिनामकृत यः स्वर्ग्गस्यमर्त्यस्य च।
उत्तुङ्गैः सुरसद्मभिश्च विततैस्तल्लैश्च शेषीकृतं
चक्रे येन परस्परस्य च समं द्यावापृथिव्योर्व्वपुः ॥ २५ ॥
दिक्शाखामूलकाण्डं गगनतलम-
24 हाम्भोधिमध्यान्तरीयं
भानोः प्राक्प्रत्यगद्रिस्थितिमिलदुदयास्तस्य मध्याह्नशैलम्।
आलम्व (म्ब) स्तम्भमेकं त्रिभुवनभवनस्यकशेषंगिरीणां
स प्रद्युम्नेश्वरस्य व्यधित वसुमतीवासवः सौधमुच्चैः ॥ २६ ॥
प्रासादेन तवामुनैव हरितामध्वा
25 निरुद्धो मुधा
भानोद्यापि कृतोस्ति दक्षिणदिशः कीणान्तवासी मुनिः।
अन्यामुच्छ्पथीमृक्छतु दिशं विन्ध्योप्यसौ वर्द्धतां
यावच्छक्ति तथापि तथापि नास्य पदवी सौधस्य गाहिष्यते ॥ २७ ॥
स्रष्टा यदि स्त्रक्ष्यति भूमिचक्रे सुमेरूमृत्पिण्डविवर्त्तनाभिः।
26 तदा घटः स्यादुपमानस्मिन् सुवर्ण्णकुम्भस्य तदर्प्पितस्य ॥ २८ ॥
वि (ब) लेशविलासिनी मुकुटकोटिरत्नाङ्कुर-
स्फुरत्किरणमञ्जरीच्छुरितवारिपूरं पुरः।
चखान पुरवैरिणः स जलमग्न-
27 पौराङ्गना-
स्तनैणमदसौरमोच्चलितचञ्चरीकं सरः ॥ २६ ॥
उच्चित्राणि दिगम्व (म्ब) रस्य वसनान्यर्द्धाङ्गनास्वामिनी
रत्नालंकृतिभिर्व्विशेषितवपुः शोभाः शतं सुभ्रुवः।
पौराढ्याश्च पुरीः श्मशानवसतेर्भिक्षाभुन
28 जोस्याक्षयां
लक्ष्मीं स व्यतनीद्दरिद्रभरणे सुक्ष्मो हि सेनान्वयः ॥ ३० ॥
चित्रक्षौमेभचर्म्मा हृदयविनिहितस्थलहारोरगेन्द्रः
श्रीखण्डक्षोदभस्मा करमिलितमहानीलरत्नाक्षमालः।
वेषस्तेनास्य तेने गरूडमणितागोन-
29 स कान्तमुक्ता-
नेपथ्यन्नस्थिरिच्छासमुचितरचनः कल्पकापालिकस्य ॥ ३१ ॥

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वा (बा) होः केलिभिरद्वितीयकनकच्छत्त्रं धरित्रीतलं
कुर्व्वाणेन न पर्यशेषि किमपि स्वर्नैव तेनेहितन् ।
किन्तस्मै दिशतु प्रसन्नवरदोप्पर्द्धेन्दुमौलिः
30 परं
स्वं सायुज्यमसावपश्चिमदशाशेषे पुनर्द्दास्यति ॥ ३२ ॥
प्रस्तोतुमस्य परितश्चरितं क्षमः स्यात् प्राचेतसो यदि पराशनन्दनो वा ।
तत्कीर्त्तिपूरसुरसिन्धुविगाहनेन वाचः पवित्रपितुमत्र तु नः प्रयत्नः ॥ ३३ ॥
यावद्वास्तोस्पति-
31 पुरधुनी भूर्भुवः स्वः पुनीते
यावच्चान्द्री कलपति कलोत्तं सतां भूतभर्त्तुः ।
यावच्चेतो गमयति सतां श्वेतिमानं त्रिवेदी
तावत्तासां रचयतु सखी तत्तदेवास्य कीर्त्तिः ॥ ३४ ॥
निर्ण्णिक्तसेनकुलभूपतिमौक्तिकानामग्रन्थिलग्र-
32 थनपक्ष्मलसूत्रवल्लिः
एषा कवेः पदपदार्थविचारशुद्धवु (बु) द्धरुमापतिधरस्य कृतिः प्रशस्तिः ॥ ३५ ॥
ध (र्म्म) प्रणप्ता मदनदासनप्ता वृ (बृ) हस्पतेः सूनुरिमां प्रशस्ति (।*)
चखान वारेन्द्रकशिल्पिगोष्ठीचूड़ामशि राणकशूलपाणिः ॥ (३६)

चंदेलवंशी राजा यशोवर्मन का खजुराहो लेख
KHAJURAHO INSCRIPTION OF CHANDELA YASOVARMANA

स्थान : खजुराहो (म० प्र०)
भाषा : संस्कृत
लिपि : कुटिल (देवनागरी)

Place : Khajuraho (M. P.)
Language : Sanskrit
Script : Kutila (Devnagari)

1 ओं नमो भगवते वासुदेवाय ।
दधानानेकां यः किरि पुरुष सिंहोभयजुषं
तदाकारोच्छेद्यां तनुमसुर मुख्यानजवरात् ।
जघान त्रीनुग्रान्जगति कपिलादीनवतुवः
सेवेकुण्ठः कण्ठध्वनि चकितः निःशेष भुवनः ॥ (१)
पायासु र्व्वलिवञ्चनव्यतिकरे देवस्यविक्रान्तयः

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सद्यो विस्मित देवदानवनुतास्तिस्त्रस्त्रिलेलोकीं
2 हरेः ।
यासु ब्रह्मवितीर्ण्णभर्वसलिलंपादार विन्दयच्युतं
धत्तेद्यापि जगत्त्रैयक जनकः पुण्यसमूर्द्धा हरः ।।
देवः पातुस वः पयः कणभृति व्योम्नीव ताराचित (२)
दैत्यासिव्रणलनांच्छने दिविसदः संत्यज्य सर्वानपि ।
तस्मिन्नउजन शैल भित्ति विपुले वक्ष (:) स्थले यस्य ताः
येतुर्मन्दरसङ्ग संभ्रम वलल्लक्ष्मीं कटाक्षच्छटाः ।। (३)
गंभीरो—
3 स्बुधयः शशांक रुचिमान्भास्व
त्पतापो ज्ज्वलो
धीरो धात्रिमहान्मही धरवराः कल्पद्रुमास्त्यागवान् ।
आकल्पादविकल्प निर्म्मल गुण ग्रामाभिरामः प्रभुः
सत्यं व्रूतयदि क्वचित्पुनरभूत्तुल्योयशो वर्मणः ।। (५)
प्रधानादव्यक्तादभवदविकारादिह महान-
हंक्यरस्तस्मादजनि जनितोपग्रहगणः ।
ततस्तन्मात्राणि प्रसव
4 मलभन्त क्रमवशादर्थँतेभ्यो भूतान्यनुभुवनेमम्या प्रवृते ।। (५)
इहाद्यो विधानां कविरखिल कल्प व्युपरतौ-
परसाक्षीदेवस्त्रिभुवन विनिर्माण निपुणः ।
स विश्वेषामीशः (:) स्मितकमल लि उजलक वसति-
र्महिम्नास्वेनैव प्रथममथ वेधाः प्रभुरभूत् ।। (६)
तस्माद्विश्वसृजः पुराण पुरुषादाम्नाय धाम्नः कवे र्ये भूवम्मु-
5 नयः पवित्र चरिताः पूर्व्वे मरीच्यादयः ।
तत्रात्रिः सुषुवे निरन्तर तपस्तीव्र प्रभावं सुतं-
चन्मात्रेयमकृत्रिमोज्वलतर ज्ञानप्रदीपंमुर्नि ।। (७)
अस्तिस्वस्ति विधायिनः स जगतां निःशेष विद्याविद-
स्तस्यात्मोपनता खिल श्रुति निधे र्व्वन्शः प्रशंसास्पदं ।
यत्राभूत्रपराक्रमेण लघुता नो चाटुकारोद्धति
नाल्पाप्यंतरसा-

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6 रतानच फल प्राप्ति (:) क्षयायात्मनः ॥ (८)
त्रस्तत्राण प्र (व) गुण मनसां सर्व्वं संपत्पदाना
मुद्युक्तानां कृतकृतयुगाचार पुण्यस्थितीनां
तत्रत्पानाममलयशसां भू भुजां का प्रशंसा-
येषां शक्तिः सकल धरणी ध्वंसने पालने वा ॥ (९)
तत्रक्षत्र सुवर्ण सारनिकषग्रावायश्चन्दन
क्रीडालंकृत दिक्पु-
7 रन्ध्रि वदनः श्रीनन्नुको भून्नृपः ।
यस्यापूर्व्वंपराक्रम क्रमनमन्निः शेष विद्वेषिणः
संभ्रान्ताशिरसा वहन्नृपतयः शेषामिवाज्ञां भयात् ॥
यस्यानंदित वंदि रचितस्तोत्रन्क्रिया प्रक्रमा-(१०)
त्सक्रान्तम्वहुवैरि वर्ग जयिनः कंदर्पकल्पाकृतेः ।
नामक्षाम तनूभृतां मृगदृशां सद्यो विधत्ते पदं स्वान्तेषु-
8 द्विषतां चराशिषु वलौद्वेल्कव्यमव्याहतां ॥ (११)
तस्मादभूदाजितारेः श्रीवाक्पतिर्वाक्पतितुल्यवाचः
यस्यामला भ्राम्पतिभुाननुनाभिः सहैव लोकत्रितयेपिकीर्ति । (१२)
यस्यामलोत्पन्ननिषण्ण किरात योषि
दुद्गीत तद्गुण कलध्वनिरम्यसानुः ।
क्रीडा गिरिः शिखर निज्झंर वारि पात झात्का-
9 र ताण्डवितकेकिगणः सविन्ध्यः ॥ (१३)
तस्माद्विस्मय धाम्नः क्षीराब्धेः चन्द्रकौस्तुभौ यद्वत् ।
द्वावात्म जाव भूतां जयशक्ति विजयशक्तिश्च ॥ (१४)
तयेद्वियोरम्यमित प्रतापदावाग्नि दग्धाहितकाननामि ।
कर्माणि रोमांच जुषः समेताः समूर्द्धकम्पंक्षितिपास्तुवन्ति ॥ (२५)
तत्रानुजन्मातनयं राहिल्नाख्यमजोजनत् । निद्राद-
10 दरिद्रतां यान्ति यम्विचिन्त्य निशिद्विषः ॥ (१६)
भीम भ्राम्य दसि (स्तु) चिस्त्रववस्टक्संम्मुदिताज्याक्रिये
ज्यानिर्घोषवषटपदे क्रमचरत्संरव्धयोधार्त्विजि ।
अश्रान्तः समराध्वरे प्रतिहत क्रोधानलोद्दीपिते
वैरोर्दाचिषियः पशूनिवकृती मन्त्रैर्जुहाबद्विषः ॥ (१७)
श्रीहर्षभूप मथ भूमि भृताम्वरिष्ठः

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सोसूत कल्पतरुकल्प मन-
11 ल्पसत्वः ।
अद्यापियस्त सुविकासियशः प्रसून
गन्धाधिवास सुरभीणि दिगन्तराणि ॥ (१८)
यत्र श्रीश्चसरस्वती च सहिते नीति क्रमो विक्रम-
स्तेजा सत्त्वगुणोज्ज्वलं परिणता क्षान्तिश्चनैसर्गिको
सन्तोषोवि जिगीषुता च विनयो मानश्चपुण्यात्मन-
स्तस्यानन्त गुणस्य विस्मय निधेः किन्नाम वस्तुस्तुमः ॥ (१९)
भीरुर्द्धर्मापराधेमधुरिपु-
12 चरणाराधने यः सतृष्णः
पापालापेनभिज्ञो निजगुणगणनाप्रक्रमेय्वप्रगल्भः ।
शून्यः पेशुन्य वादेऽ नृतवचन समुच्चारणे जातिमूकः
सर्व्वत्रैवं प्रभाव प्रथित गुणतया नाम (कस्तू) यतेसौ ॥ (२०)
सोनुरूपां सुरुपाङ्गः कञ्चुकाख्यामकुण्ठधीः ।
सवर्णाम्विधिनोवाह चाहमानकुलोद्भवां ॥ (२१)
यस्यापतिव्रत तुलामधिरोढु मीशा-
13 नारुन्धती गुरुतराममि मानिनीति ।
पत्युः समीहित विधान परापिसाध्वी-
कार्श्यन्तथा परमगादति लज्जितेव ॥ (२२)
गौडक्रीडा लतासिस्तुलित खसवलऽ कोशलः कोशःलाना
नश्यत्कस्मीर वीरः शिर्थिलित मिथिलः कालवन्मालवानः ।
सीदत्सावद्यचेदिः कुरूतरुषु मरुत्संज्वरो गुर्जराणां
14 तिलकः श्री यशो धर्मराजः ॥ (२३)
स दाता राधेयः स च शुचि वचाऽ पांडुतनयः
स शूरः पार्थोपि प्रथित महिमानः किमपिते
व्यतीता किं ब्रूमो यदिपुनरिहस्युः स्वचरिते
ह्रियानश्रीकुर्युवर्दनमवलोक्यैनमधुना ॥ (२४)
त्रस्त त्रातरित तत्रभूमृति नृणां क्लेशाय शस्वंग्रहः ।
कामं दातरि सिद्धकेलि सुमनस्तल्पाय कल्पद्रुमाः ।
वित्तेशः पर-
15 मर्थवृद्धिविधुर स्वान्तो विलासी स चे-

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दास्ये तस्य सतीन्दुरुत्पलवन प्रीत्यैदृशामुत्सके ।। (२५)
यस्योद्योगे वलानां प्रसरति रजसि व्याप्त भेदोन्तराले
स्वः सिन्धुर्व्वद्धरोघाः विहितरुचिरभूद्धानुरादर्शरम्पः ।
सम्यग्देवेन्द्रदन्ती मुदमधितवियत्साभ्रमालोच्यहन्साः
सोत्कण्ठास्तस्थुरासीन्नयन दश शती कूणिता वृत्तशत्रोः ।। (२६)
अन्योन्या-
16 वद्धकोप द्विपकलह मिलद्दन्त दण्डाभिघाय-
प्रोद्यज्ज्वालाकलाप प्रसृतहुत भुजि ज्याघन ध्वानभीमे ।
पीतासृक्षीवरक्षः प्रमदकलकल लह्लादरौद्रप्रहासे
-धीरं भीतेव लक्ष्मीः समर शिरसि यं संभ्रमादालिलिङ्ग ।। (२७)
क्रुध्यद्दुर्द्धर धन्वि मार्ग्गण गण प्रारब्धरक्षाक्रियं ।
उत्तुङ्गाञ्जनशैल सन्निभ चलन्मत्ताद्विपेन्द्रस्थित-
विख्यात क्षितिपालमौ
17 लि रचना विन्यस्तपादाम्वुजं
संख्ये संख्यवलं व्यजेष्टगतभीर्यश्चेदिराजं हठात् ।। (२८)
लक्ष्मच्छायाकलुषवपुषः कान्तिमद्दूरमिन्दो
रन्या यत्त स्फुरित विधुरात्सुन्दरं चार विन्दत् ।
यस्या.................................(चार्हवृत्ते)
संभ्रान्ताभिः कथमपि मुखं वीक्ष्य वैरि प्रियाभिः ।। २९ ।।
गङ्गा निर्ज्झर घर्घर ध्वनिभय भ्राभ्यत्तु रङ्गव्रजाः
सद्यः सुप्त विवुद्ध केस-
18 रि रव त्रस्यत्करीन्द्राकुलाः ।
यत्सैन्य प्रतिकल्पपादपमुमालूनप्रसूनोच्चयाः
प्रालेयाचलमेखलाः कथमपि क्रान्ताः शनैर्द्दिग्जये ।। (३०)
उच्चप्राकार भित्ति स्थितसमद (शिखि खूर १)........(विना) द
........श्लथ (रथ) तुरग प्राप्तवेगान्तरायः ।
यस्मिन्मध्यन्दिनेस्पात्तराणि सुदिनं नीलकण्ठाधिवासं
जग्राह क्रीडया यस्तिलकमिव भुवः-
19 किञ्च कालंजराद्रि ।। (३१)
आशस्त्रग्रहणादखण्डित महावीर व्रत प्रक्रियै-
रा वाल्याद विलुप्त सप्यसमयैरापाणि पीडा विधेः ।

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अश्रान्तार्थिवीतीर्ण्ण पूर्ण्ण विभवैत (थेप्सिता) कांक्षिभि-
र्दूरोत्कर्ष कथा कृतोच्च पुलकैर्यः साधुभि (:) स्तूयते ।। (३२)
निन्दामु ैमि पुरुषान्तर सङ्गमेन शान्तिन्नजातु सकतत भ्रमणक्रमेण
यस्यातिपौरुष निरस्त मनुष्य भावे लोके समु-
20 द्रगत कीर्त्तिरनिन्दितैवा । (३३)
एकैवोवाह लोकेस्मिन्पुत्रजन्मोन्नतंशिरः ।
कञ्छुका येन धीरेण देवकीव मधु द्विषा ।। (३४)
शौर्यो दार्य नयादिनिर्मल गुण ग्रामाभिरामं यशो
यस्याशेष विशुद्ध नाथतिलकङ्गायन्तिसिद्धस्त्रियः ।
तस्यस्तोत्रममित्र मर्द्दनरवेऽ स्यष्टप्रकाशीकृतः-
त्रैलोक्यस्यसहस्रसंस्थ महसो दीप प्रदानोपमं ।। (३५)
क्रोधोद्वृत्तान्तक भ्रू कुटिल-
21 पटुरत्न (१ ण) चचण्डको दण्ड यष्टि-
ज्या घात स्फार घोर ध्वनि चकित मनः संभ्रमभ्रान्त दृक्षु ।
स्पष्टं नष्टेषु दूरं क्वचिदपि रिपुषु क्षत्रतेजोम्बुराशे
—(र्यस्यौज न व्य) रंसीद्भूवन) विजयिनम्चण्डदी दिण्डकण्डू ।। (३६)
यो लक्ष वर्ग नृपते शरदिन्दु कान्त,
माख्यातु मिच्छति यशः प्रसर वचोभि ।
दीपः प्रभा परिचयेन विमुग्ध बुद्धि
मंध्यन्दिने दिवसनाथ मुदीक्षतसौ ।। (३६)
22 यन्नाक्राम दवक्र मानस वलि व्याज प्रयोगापत-
त्पृथ्वीलंघन लब्ध लाधवमघच्छेदि पदं वामनः ।
लोकालोक शिरः शत प्रतिहत ज्योतिर्विवस्वान्नप-
त्तस्य क्रामति तन्निशाकर महा श्री स्पर्द्धिशुभ्रं यशः । (३८)
धीरो दिग्विजयेषु केलिसरसी न्तीव्र प्रतापं दध-
न्निःशेष द्विषद व्यथो भयतटो विन्यस्त सेनाभरः ।
मज्जन्भत्त करीन्द्र तंकिल जलां श्रीलक्षवर्मा–
23 भिध-
श्चक्रे शत्रसमः कलिन्दतनयो जह्नोः सुतां च क्रमात् ।। (३९)
आस्थानेषु महीभुजां मुनिजनस्थाने सतां संगने
ग्रामे पामर मण्डलीयु वणिजां वीथी पथे चलरे ।

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रध्वन्यध्वगसं कथासु निलये रण्यौ कसाँ विस्मया-
न्नित्यं तद्गुण कीर्तनैक मुखराः सर्व्वत्र सर्वेञ्जनाः ॥ (४०)
अस्यानने शरदखण्डशशि प्रसन्ने
को व्यनक्ति हृदयस्थमरिप्रिया
24 णां ।
सिंदूर भूषण विवर्जित कास्य पद्म-
मुत्सृष्ट हार वलयं कुचमण्डलं च (४१)
तनैतच्चारुचामी कर कलस लसद्योमधामव्यधायि
भ्राजिष्णु-प्रांशु वंश ध्वजगट पटलां वोलितां वृन्दं ।
त्यारातेस्तुषार क्षितिधर शिखरस्पर्द्धि वर्द्धिष्णुरागा
दृष्टे यात्रासु यत्र तृदिव वस (त) तयो विस्मयन्ते समेताः ॥ (४२)
कैलाशाद्भोटनाथः सुहृदिति ततः की-
25 रराजः प्रपेदे-
साहिस्तस्माद वाप द्विपतुरगवलेनाणु हेम्ब पालः ।
तत्सूनोर्देवपालात्तमथ हयथतेः प्राप्य निन्ये प्रतिष्ठा-
वैकुण्ठ कुण्ठितारिः क्षितिधर तिलकः **श्रीयशोवर्मराजः** ॥ (४३)
श्रीधङ्गः स्वभुज प्रसाधित मही निर्व्याज राज्यस्थिति-
स्तस्मादास महोदवेरि व विधुः सुनूर्जनानन्दकृत ।
युद्धे नश्यदरातिवर्न्गं सुभट प्रस्तूयमानस्तुतिर्नि-
26 त्यं नम्रमहीपमौलि गलित स्त्रक्यूजितांघ्रिद्वयः ॥ (४४)
आकालउजरमा च मालव नदी तीरस्थिते भास्वतः
कालिन्दीसरितस्तादित इतोप्पा चेदिदेशावधेः ।
आतस्मादपि विंस्मयैकनिलयाद्गोपाभिधानाद्गिरे-
र्यैः शास्ति क्षितिमायतोर्जितभुज व्यापार लीलार्जितां ॥ (४५)
यस्त्यागविक्रम विवेककलाविलास
प्रज्ञा प्रताप विभव प्रभवश्चरिज्ञात् ।
27 चक्रेकृती-
सुमनसां मनसामकस्मा-
दस्मादकाल कलिकाल विरामशंकीं ॥ (४६)
शब्दानु शाशनविदा पितृयान्व्यधत्त देद्देन माधव कविः
स इमां प्रशस्ति ।

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यस्यामलं कवियशः कृतिनः कथासु रोमाञ्च कञ्चुक
जुषः परिकीर्त्तयन्ति ॥ (४७)

कर्णदेव का जबलपुर ताम्रपत्र-लेख
JABBALPUR COPPERPLATE OF KARNADEVA

स्थान : जबलपुर (म० प्र०) | Place : Jabbalpur (M. P.)
भाषा : संस्कृत | Language : Sanskrit
लिपि : नागरी | Script : Nagari

1 (॥) ओं नमो व्र (ब्र) ह्मणे ॥
जयति जलजनाभःस्तस्य नाभीसरोजं जयति जयति तस्माज्जातवानञ्ज सूतिः ॥
अथ जयति स तस्यापत्यमत्रिस्तदक्षणस्तदनु जयति जन्म प्राप्तवा-
नब्धिवन्धुः ॥ (१)
2 अथ वो (बो) धनसादिराजपुत्रं गृहजामातरमञ्जवान्धवस्य ।
तनयं जनयांव (ब) भूव राजागगनाभोगतडागराजहंसः ॥ (२)
पुत्रं पुरूरवसमौरसमाप सू-
3 नुर्देवस्य सप्तजल रासि (शि) रसायनस्य ।
आसीदनन्यसमभाग्यशतोषभोग्या यस्योर्व्वसौ (शी) च सकुल यमिहोर्व्वरा
च ॥ ३ आ (त्रा) न्वये किल शताधिकसप्तिमेघयूपोपरुद्धयमुनो-
क्तविविक्तकीर्त्ति ॥
4 सप्ताव्धि(ब्धि) रत्नरम् (श) नाभरणाभिरामविस्व (श्वं) भ(रा) सु (शु)
भरतो व(ब) भूव॥ (४)
हेलागृहीतपुनरुक्तसमस्तम (श) गोये जयत्यधिकयस्य स कार्त्तवीर्यः ॥
5 अत्रैव हैहयनृपान्वभपूर्व्वपूंसि राजेति नाम स(श) शलक्ष्मणि चक्षमेयः ॥ (५)
स हिमाचल इव कलचुरिवंस (श) मसूत क्षमाभृतां भर्त्ता ।
मुक्तामाणिभिरिविामलवृत्तैः पूतं महीपतिभिः ॥ (६)
6 तत्रान्वये नयवतां प्रवरो नरेन्द्रः पौरन्दरीमिव पुरीं त्रिपुरीं पुनानः ॥
आसीन्मदान्धनृपगन्धगजाधि (राज) निर्माणकेसरियुवा युवराजदेवः ॥ (७)
सिंहासने नृप-
7 तिसिंहमपुष्य सूनुमारुरुपन्नवनिभर्त्तुरमात्यमुख्याः ॥
कोकल्लमर्णावचतुष्टयवीचिसंघसंघघट्टरुद्धचतुरङ्गचमूप्रचारं ॥ (८)

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इन्दुप्रभां निंदति हारगुच्छं जुगुप्सते
8 चंदनामक्षिपन्ती (।)
यत्र प्रभौ दूरतरं प्रभाते वियोगिनीव प्रतिभाति कीर्त्तिः ॥ (९)
मरकतमणिपट्ट प्रौढवक्षाः स्मिताक्षो नगरपरिघदैर्घी (र्घ्यं) लंघय (न्दो) द्वयेन ।
(शिर) सि
9 कुलिम(श) पातो वैरिणां वीरलक्ष्मीपतिरभवद पत्यं यस्य **गाङ्गेयदेवः** ॥ (१०)
सवीरसिंहासनमौलिर (त्नं) स विक्रमादित्य इति प्रसिद्ध ।
य(स्माद) कस्मादप (वर्ग्ग ६)–
10 मिच्छन्नकु(च्छ) ल(:) (कु स्वजि ?) तां व(ब) भार (११)
प्राप्ते प्रयागवटमूलनिवेस (श) व (ब) न्धौ सार्द्ध शतेन गृहिणीभिरमुत्र मुक्ति ।
पुत्रोऽस्य खङ्गदलि(तारि) करीन्द्रकुम्भमुक्ता फलैः
स्म ककुभोर्च्चति **कर्ण्णदेवः** ॥ (१२)
11 कनकसि (शि) खर वेल्लद्वैजयन्तीसमीरग्लपितग (ग) नखेलत्खेचरीचक्र
खे (द): ॥
किमपरमिह कास्यां (श्यां) य(स्य) दुग्धाब्धि (ब्धि) वीचीवलयव (ब) ?)
-हल (कीर्त्ते):) कीर्त्तनं कर्ण्णमेरुः ॥ (१३)
12 अग्रंय धाम (श्रे)यसो वेदविद्यावल्लीकंदः स्वः स्त्रवन्त्याः किरीटं ।
ब्र (ब्र) ह्मस्तंभोयेन कर्णावतीति प्रत्य (ष्ठापि)क्ष्मातल (ब्र)ह्मलो (कः) ॥ १४
13 **अजनि कलचुरीणां स्वामिना तेन हूणान्वयजलनिधिलक्ष्मयाँ श्रीमदावल्लदेव्यां ।**
शशमृदुदयस(श)ङ्काक्षुब्ध(ब्ध)दुग्धाब्धि(ब्धि)वेलसहचरितयस(श): श्रीः
श्रीयस (श) कर्ण्ण देवः ॥ (१५)
14 (चंद्रार्कदीप) वतिपर्व्वतराजपूर्णकु-भावभासिनि महा(ब्धि) चतुष्कमध्ये ।
चक्रे पुरोहितपुर (स्कृ) तिपूत (कर्म्मा) धर्म्मात्मिनोऽस्य हि पितैव महाभिषेकं ॥ (१६)
15 न खलु स(मदगो) ष्ठीपक्ष पातस्य पात्रं । न खलु कलुषचर्याकज्जललो (द्रावकञ्च ?)
कलयति कलिनामन्युद्नमं यस्त्रिजा(या) मातमसि जम्बूदीपरत्नप्रदीपः
16 चिन्तामणि (कृष्णा) सु(शु) वितभु (ग्म) क्रोडे स्याद्यदि कामधेनुदुग्धं ।
दृस्ये (श्ये) तदृशोस्तस्य दातुःसादृस्यं (श्यं) (ध) वलारुणेक्षणस्य ॥ (१८)

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यः ककुप्कुञ्जरालानस्तंभसत्र (ब्र) ब्रह्मचारिणः ।
17 (आसा (शा) न्ते) षु जयस्तम्भानुदस्तंभयदुच्चकैः ॥ (१९)
यो त्र (ब्र)ह्मणां पाणिषु पंचषाणि दाता निधत्ते पयसः पृषन्ति ।
तैरैव तृष्णामवधूय ते च रत्नाकरेपि प्रथमन्त्यव (ज्ञां) (२०)
18 महीभर्त्ता महादानैस्तैस्तुलापुरुषादिभिः (।)
-गरिम्णा (मे) रुरत्यर्थं कृतार्थयति योर्थिनः । (२१)
स्वर्गराजगजदन्तरुचीनि क्षीरनीरनिधिसं (शं) खसु(शु) चीनि ।
सा(शा)र्ङ्गि—
19 (वेष ?) फणिकंचुकभांसि स्फीततां दधति यस्य यसां (शां) सि ॥ (२२)
अन्ध्राधीस(श) मरन्ध्रदोर्व्विलसितं स्वच्छन्दमुच्छिन्दता ।
येनाभ्यच्चर्वात भूरिभिः स भगवान्भीमेस्व (ख) रो(भूष)णैः ॥
20 यस्या(व) र्ण्ण (यदात्त ?) नृत्यलहरीद्रुवल्लिगोदावरी
(वीर्याण्यु ?) न्मदहंसनादमधुरैः स्त्रोतः स्वरैः सप्तभिः ॥ (२३)

कन्नौज राजा विजयचन्द्र का कमौली लेख
KAMAULI INSCRIPTION OF VIJAYACHANDRA

स्थान : कमौली राजघाट (वाराणसी)
भाषा : संस्कृत
लिपि : नागरी

Place : Kamauli Rajghat
Language : Sanskrit
Script : Nagari

1 अकुंठोत्कंठ वैकुंठ-कंक (ठ) थी (पी) ठ-लुठत्-करः । संरंभः सुरत-आरंभे स श्रियः श्रेयसे=स्तु वः ॥ (।) (आ) भी भी (सी) द्=असी (शी) तद्युति-वंश-जात् (क्ष्म्) आपाल-माला सु दिवं गतासु । साक्षाद्-विवस्वान्= इव
2 (भू)रि धाम्ना नाम्ना यशोविग्रह इत्य=उदारः ॥ (२) तत् (सु) तो= भून्=महीचं (द्र)श=मृद्र-धाम निभं निजं (।) येन=आपार (म्=अ) क्व (कू) पार-पारे व्या (पा) रितं भ (य) शः (३) तस्य आभूत=तन यो नय-ऐ (क) रसिकः क्रीनथि
3 षन्-मंडलो वि (ध्व) स्त्-ओद्य (द्ध) त-वीर-ओध तिमिर(-:) **श्रीचचंद्रवेवो** नृपः । येन ओदारतर-प्रता (प)–स (श) मित-आशेय-प्रजोपद्रवं श्रीमद् गाधिपुर-आधिगा (रा)ज्यम्=असमं दोर-विक्रमेण=आर्जितं ॥ (४) तीर-थानी का-

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4 शि-कुशिक-आ(ओ)त्तरकोशल-(एं) द्रस्था (नी) यकानि परिपालयत=आवि (धि)गम्य (।) हेम=आत्म-तुल्यं अनिशां (शं) ददता द्वि (ए)भ्यो येन=आंकिता वभु(सु)मनी(ती) स(श) मशलु (स्=तु) लाभिः ॥ (ऽ)

5 तस्य=आत्मजा (जो) मदनपाल इति क्षिती(म्)द्र चूडाम (ण) र्=ऽविजयते निज-गोत्र-चंद्रः । यस्य=आ(भि)षेक-कलस-ओल्लसितैः पयोभिः (प्र) क्षालितं (क) लि रजः-पटलं धरित्र्याः ॥ (६) यस् (य)=आ-

6 सीद्=विजय-प्रयाण-समये तुंग्=आचल्-वीच्चै (श्-च) लन्-माद्यत् कुंभि-पद (क्र) म् आ (स)म-भर-भ्र(श्य) न् महीमंडले । चूडारत्न-विभिन्न-तालु-म (ग)लित-स्त्यान-आसृग्-उद्भासितः पेष-वशाद्-इव (क्ष)-

7 णम्=असा(सौ) क्रोड (?) निलीन्-आननः ॥ (७)। त(म्म) आद=अजायप(त) निज-आयत-वा(बा) हुवल्लि-वं (बं) ध्-आव(र्)द्ध-नव-राज्य रजो नरे(ं)द्रः । सां(द्र)-आमृत-द्रव-मुरां(चां) प्रववो गवां यो गोविन्दचंद्र इति-च(ं)द्र इव्=आंवु (ब) रासः (शेः) ॥ (८) ॥

8 (न) कथम्=अप्य=अलभंत तलक्रुमांस्=तिश्रिपु (षु) दिक्षु गजान्=अ (थ) वज (र्) इणः । (क) कुभि वभ्रभुर=क्षभ्रमुवलमभ-प्रतिभटा इव य (स्य) घटा-गजाः ॥ (९) । (अ) जनि विजयचन्द्रो नाम तस्मान्=नर (एं) द्र (:) सुरप-

9 तिर=इव भूभृत्-पक्ष-विच्छेद-दक्षः । भुवन-दलन-हेला-हर्म्य-हम्मीर-नारी-नयन-जलध-धा (र) आ-शांत-भूलोक-ताषः (पः) ॥ (१०) यस्मि (श्=च) लत्य उदधिनेभि-मही-जयाय माद्यत-करींद्र-गुरु-भार-नि

10 पीथि (डि) त्-एव (।) त्त (प्र) जापति-पदं शरण-आर्थिनी (भू) स=त्व (ं) गत्-तुरंग-निवह्-आ (ओ) त्थ-रजस-छलेन ॥ (॥) सो=यं समस्त-राजल (च) क्र-संस (ए) धि (व) नि (त) चरण । स व (च) परम-भट्टारक महाराजाधि

11 राज-परम (े) श्वर परममाह (े) श (व्) र-निजभुज (ओ) पार्जित-कान्य-कु (ब्जा (ब्जा)) धिपत्य-श्रीचंद्रदे (१) व-पादानुध्यात-परमभट्टारक-महाराजा-धिराज-परमेश्वर-परमभट्ट (१) श् (व्) र-श्री (म) दनपाल-देव

12 पादानुध्यात-परमभट्टारक-महाराजाधिराज-परमेश्वर-परममाह (े) श्वर-अवश्य (प) तिगजपरिनरपतिराजत्रयाधिपति विविधविद्याधि विचार वाचस्पति-

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श्रीगोविंदचंद्रदेव-

13 पादानुध्यात-परमभट्टारक-महाराजाधिराज-परमेश्वर-परममाह (`) श्वर अश्व-पतिगजपतिनरपतिराजत्रयाधिपति-विविध-विद्याधि (वि) चार वाचस्पति-

श्रीमदविजयचंद्र-

14 **देदा (वो)** विजयी ।। जिआवै-पट्टलायां हरिपुर-ग्राम-नि(वा)सिना (नो) निषि (खि)ल-जनपदान=उपगतान्=अपि च राज-रा (ज्ञी)-मन्त्रि-पुरोहित-प्रतीहार-सेनापति-(भाण्डा)-

15 गारी(क) अक्षपटलिक-भिषक (ग्)-नैमित्तिक-आंतःपुरि (क)-दू) (त)-करितुर्गपट्टनाकर-स्थानगोकुलाधिकारी-पुरु(षा) न्=आ (क्ष) पयति वो (बो) धयति (त्य=) आदिशति (च) यथा-

16 विदिवय=अस्तु भवतां व (य)श्(थ्) ओपरि (लि)खित्र=ग्रामः स-जल-(स्थल): स-(लोह)-लवल् (ण्) आकरः स गर्त्त ओय (ष)रः । (स)-मत्स्य-आकरः स-आम्वर(म्र) (मधूक): पि(वि)टप-(वा)टि(का)-सहितः ।

17 तृण-दा(यू)ति-गोचर-प(र्) यन्तः स्-आ(ओ) र्ध्व-आधश=चतुर-आघाट्-विसु (शु)द्धः (स्व-सी)मा-पर्यन्तः । (च) तुरब्वि(ं) शत्याधि(क)-(द्वा) दशास (श) त स (ं) व (त्स) रे स (ं) का=पि सं १२२४ (आ) शाढ़-ना (मा) स (सि) (शुक्ल) ?–पक्षे) दशाम्यां

18 (ति) थौ रवि-दिने स (द्य-ए)ह **श्रीमद् (वा) राणस्य (आं) गङ्गाया** (ं) स्नात्वा द(`) व-श्री-(श्च) **आदिकेशवसन्निधौ** विधिवत्=**मन्त्र-दे** (व) मुनि-मनुज-भूत प् (f) तृ-गणां (स=त) र्प्पयित्वा तिमिर-पटल-पाटन-पटु-

19 महसम्+उष्णारा (रो) वि (चि) षम्=उप (स्थ) आय-आषधिपति-शकल-ने (शे) प (ख) रं समभ्यर्च्य त्रिवु (भु) वन-त्रातुर=(भ) गवतः कृणस्य पूजां विधाय प (`) तस्य=एव दीक्षा-ग्रहण-प्रस्तावे (वे) मातापित्रोर=आत्मनश्=च पु-

20 ण्य-यशो-धि (भि) वृद्धयेऽस्म (त्-स) म्मतया समस्तराजप्रक्रिय (ओ) पेत-रा (यौ) व (रा) ण्याभिषि (क्त)-माघ (हा) राजपुत्र-**श्री-जय (च्च)** **न्द्रर्** (` ) व् ( `) न गोकर्ण्ण-(कु) (शलता-पूत-करतल-ओदक-पू (र्ब्व) म्=आ-

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21 (चंद्र-आर्क) पां (या) वत (त्) वं (बं) धुल-गोत्राय । व (वं) धुल- । (अ)घमर्षण-विसा (श्वा) मि (त्र) त्रि:प्रवराय । दीक्षित-पुण्स-(प्र) पौत्राय । दीक्षि (ते) वील्हा-पोत्राय । मल (हा) पुरा (रो) हित दी (क्षित) श्री-जागू-पुत्राय । वैष्णव

22 (पू) जाविधि (गु) रवे । महापुरो (हि) त-श्री-प्रहराजस- (शूर) मण् (`)
व्रां (ब्रा) ह्मणाषा (य) सासनीकृत (त्व) ष् (प्र) दत्ता (त्तो) मत्वा षु (य) थादी (य) ग (मा) धि (न)-(**भागभो**)**गकर** (**-प्र**) **वणिकर-ज** (**जा**) ल (त) कर-गोकर-**तुरुष्क-**

23 (**दं**) **ड-क**(**कु**) **मा** (**म**) **रगदियाणक**-आदि समस् (त्) अ-नियतानि (य) त्-आदायान् आ (ज्ञा) विध (` ) यी-( भूय ) दस्यथ=( `) ति ॥ स (भ) व (˙) ति च्-आत्र धग् (र्म्) आनुशां (शा) सिन: प (ौ) राणिक-श्ल (ओ) का: । (जैसा ऊपर के लेख में उल्लिखित)

31 ....लिश्वि (खि) तम्=इदंठकुव श्रीं-कुसुमपालेन प्रमाणम्=इवि (ति) ॥

परमार अभिलेख

UDAIPUR INSCRIPTION OF PARMARA JAYASIMHA

स्थान : उदयपुर (राजस्थान)	**Place : Udaipur (Rajasthan)**
भाषा : संस्कृत	**Language : Sanskrit**
लिपि : नागरी	**Script : Nagari**

1 ओं (॥) जयति व्योमकेशोसौ यस्सर्गाय विभर्भितां । ऐन्दवीं सि(शि) रसा लेखां जगद्वीजां

2 कुराकृति ॥ तन्वन्तु (न्तु) वां स्मराराते: कल्याणमनिशं जटा: । कल्पान्त समयोद्दाम तडिद्व-

3 लयपिङ्गला: परम भट्टारकमहाराजाधिराज परमेश्वर **श्री वाक्पति**

4 **राजदेव** पादानुध्यात परम भट्टारकमहाराजाधिराज परमेश्वर श्रीं **सिन्धदेव** पादानुध्यात

5 परम भट्टारक महाराजाधिराज परमेश्वर **श्रीभोजदेव** पादानुध्यात परमभट्टारक

6 महाराजाधिराज परमेश्वर **श्रीजयसिंहदेवः** कुशली ॥ पूर्णा पथक मंडले ल (क्तु) त्याग्राम

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7 द्विचत्वारिंश दन्तः पाति भीम ग्रामे समुपगतान्समस्त राज पुरुषान्वा (ब्रां)
ह्म-णोत्तरान्द्र
8 ति निवासि पट्टकिल जनपदारीश्च समादिशत्यस्तु वः संविदितं ॥ यथा श्रीमद्वा
(द्वा) रा व
9 स्थितैरस्माभिः स्नात्वा चराचरगुरूं भगवन्त भवानीपतिं समभ्यच्चर्य संसार-
स्थासारतांदृष्ट्वा ।
10 वाताभ्र विभ्रममिदं वसुधाधिपत्यमपात मात्र मधुरो विषयोपभोगः । प्राणांस्तृणा-
11 ग्र जलविन्दु समानाराणां घर्म्मः सखा परमहो परलोकयाने ॥ भ्रमत्संसार
चक्राग्रधाः
12 रा धारामिमां श्रियं । प्राप्य येन ददुस्तेषां पश्चात्तापः परं फलं ॥ इति जगतो
दिनश्वरं
13 स्वरूपमावलप्यो परिलिखित ग्रामोर्य स्व सीका तृणगोचर यूतिपर्यंयन्तः सहिरण्य
14 भागभोगः सोपरिकरः सर्न्वादाय समेतस्च (श्च) श्री अमरेस्व (श्व) रे पट्टशाला
ब्राह्मणेभ्यः
15 स्व पस्तोयं श्री जयसिङ्घ देवस्य ॥

द्वितीय भाग

16 सोजनादिनिमित्तं मातापित्रोरात्मनश्च पुण्य यशोभिवृद्धपेऽदृष्ट
फलं अंगी-
17 कृत्य चन्द्रार्कार्ण्णवक्षिति समकालं यावत्परया भक्तया शाश (स) ने नोदक पूर्व्व
प्रतिपादित इति
18 मत्वा तन्निवासि पट्टकिल जनपदैपथादीपमान **भागभोगकर हिरण्यादिकं**
19 **देवब्राह्मणभुक्ति वर्ज्जमाना** श्रवणविधेयैर्भूत्वा सर्व्वमेभ्यः समुपनेतव्यं ।
20 सामान्य चैतत्पुण्यफलं बृद्धाऽस्यद्वंशजैरन्यैरपि भाविभोक्तृभि-
-रस्मत्प्रदत्तधर्म-
21 दायोय मनुमन्इव्यः पालनीयश्च उक्तं च । बहुभिर्व्वसुधाभुक्ता राजभिः
सगरादिभिः
22 यस्य यस्य यदाभूमिस्तस्य तदाफलं ॥ पानीय (ह) दन्तानि पुरानरैन्द्रैर्द्दत्ता
(ना)
23 नि धर्म्मार्थ यशस्कराणि । निर्म्मालय वान्ति प्रतिमानी तानि कोनाम साधुः
पुनराददीता ॥

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24 अस्मत्कुलक्रममुदार मुदाहरद्भिरन्यैश्च दानमिद मम्यनुष्टोदनीयं ।
25 लिल बुद्वद चंचलाया दानंफलं पर यश: परिं पालनं च । सर्व्वानेतान्भाविन: पार्थिवेन्द्रान्भूयो भूयो
26 याचते रागभद्र: । सामान्योयं धर्म्म सेतुर्नृपाणां काले काले पालनीयो भवद्भि ॥
इति कमलदलाम्बु विन्दुलोलां
श्रियमनुचिन्त्य मनुष्य जी-
28 वितं च सकलमिदमुदांहृत च वृद्धा नहि पुरुषै: परकीर्त्तयो विलोप्या इति ॥
29 संम्वत् १११२ आषाढ़ वदि (।) स्वयमाज्ञा ।
मंगलंमहाश्री: । स्वहस्तोयं
श्री जय सिङ्घदेवस्य (॥)

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5

दक्षिण तथा पश्चिमी भारत के लेख
INSCRIPTIONS OF SOUTHERN AND WESTERN INDIA

कदम्ब राजा मयूरशर्मन का चन्द्रवल्ली लेख
CHANDRAVALI INSCRIPTION OF KADAMBA MAYURASARMANA

स्थान : चन्द्रवल्ली चितलदुर्ग (मैसूर) — Place : Chandravali Chitaldurg
भाषा : प्राकृत — Language : Prakrit
लिपि : दक्षिण भारतीय ब्राह्मी — Script : South Indian Brahmi

1 कदंबाणं मयूरशम्मण विनिम्मिअं
2 तटाकं (कुट)-तेकूड-अभिर-पल्लव-पुरि-
3 योतिक-सकस्थ (न)-सयिन्थक-पुण्ड-मोकरि(ण) (॥*)

शान्तिवर्मन का तालगुंड स्तम्भ-लेख
TALAGUNDA PILLAR INSCRIPTION OF SANTIVARMANA

स्थान : तालगुंड शिभोगा (मैसूर) — Place : Talagunda Shibhoga
भाषा : संस्कृत — Language : Sanskrit
लिपि : दक्षिण भारतीय ब्राह्मी — Script : South Indian Brahmi

1 नमश्शिवाय ॥
जयति विश्वदे(व)-स(ं) धात-निचितैकमूर्त्तिस्सनातनः (।*)
स्थानुरिन्दु-रश्मि-विच्छुरित-द्युतिमज्जटाभार-मण्डः ॥१
तमनु भूसुरा द्विज-प्रवरास्सामर्ग्यजुर्वेद-वादिनः (।*)
यत्प्रसादस्त्रायते नित्यं भुवन-त्रयं पाप्मनो भयात् ॥२
अनुपदं सुरेन्द्रतुल्य(व)पु× काकुस्थवर्म्मा विशाल-धीः (।*)

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भूपति × कदम्ब-सेनानो-वृहदन्वय-(व्यो)भ-चन्द्रमा:

2 अथ वभूव द्विज-कुलं प्रांशु विचरद्गुणेन्द्वंशु-मण्डलम् (।*) ३
त्र्यार्षतर्म-हारितीपुत्रमृषिमुख्य-मानव्य-गोत्रजम् ।। ४
विविध-यज्ञावभृथ-पुण्याम्बु-नियताभिषेकार्द्र-मूर्द्धजम् (।*)
प्रवचनावगाह-निष्णातं विधिवत्समिद्धाग्नि-सोमपम् ।। ६
प्रणवपुर्व्व-षड्विधाद्धेचय-नानर्घमानान्तरालयम् ।।
अकृश-चातुर्म्मास्य-होमेष्टि-पशु-पार्व्वण-श्राद्ध-पौष्टिकम् (।।*) ६

3 अतिथि-नित्यसंश्रितावसथं सवनज्ञयावन्ध्य-नैत्यकम् (।*)
गृह-समीप-देश संरूढ-विकसत्कदम्बैकपादम् ।। ७
तदुपचारवत्तदास्य-साधर्म्म्यमस्य तत् (।*)
प्रववृते सतीर्त्थ्य-विप्राणां प्राचुर्य्यतस्तद्विशेषणम् ।। ८
एवमागते कदम्ब-कुले श्रीमान्वभूव द्विजोत्तम: (।*)
नामतो मयूरशर्म्मेति श्रुत-शील-शौचाद्यलंकृत:

4 य: प्रयाय पल्लवेन्द्र-पुरीं गुरुणा समं वीरशर्म्मणा (।*)
अधिजिगांसु॒प्रवचनं न्निखिलं घटिकां विवेशाशु तर्क्कुक: ।। १०
तत्र पल्लवाश्वसंस्थेन कलहेन तीव्रेण रोषित: (।*)
कलियुगे (ऽ*) स्मिन्नहो वत क्षत्रात्परिपेलवा विप्रता यत: (।।*) ११
गुरुकुलानि सम्यगाराद्धच शाखामधीत्यापि यत्नत: (?*)
वह्म-सिद्धिर्य्यदि नृपाधीना किमत॒परं दु × खमित्यत: (।।) १२

5 कुश-समिद्दृषत्स्त्रुगाज्य-चरु-ग्रहणादि-दक्षेन पाणिना (।*)
उद्ववर्ह दीप्तिमच्छस्त्रं विजिगोषमाणो वसुन्धराम् ।। १३
यो (ऽ—)न्तपालान्पल्लवेन्द्राणां सहसा विनिर्ज्जित्य संयुगे (।*)
अद्धुषास दुर्गमामटवी श्रीपर्व्वत-द्वार-संश्रिताम् ।। १४
आददे करान्बृहद्वाण-प्रमुखाद्वहून्राजमण्डलात् (।*)
एवमेभि॒पल्लवेन्द्राणां भृकुटी-समुत्पत्ति-कारणै: ।। १५

6 स्वप्रतिज्ञा-पारणोत्थान-लघुभि × कृतार्थैश्च चेष्टितै: (।*)
भूषणैरिवाबभौ बलवद्यात्रा-समुत्थापनेन च ।। १६
अभियुयुक्षयागतेषु भृशं काञ्ची-नरेन्द्रेष्वरातिषु (।*)
विषम-(दे)श-प्रयाण-संवेश-रजनीष्वस्कन्द-भूमिषु ।। १७
प्राप्य सेना-सागरं तेषां प्राहन्बली श्येयवत्तदा (।*)

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आपदन्तान्वारयामास भुज-खड्गमात्र-(व्य)पाश्रयः ॥ १८
7 **पल्लवेन्द्रा** यस्य शक्तिमिमां लब्ध्वा प्रतापान्वयावपि (।*)
नास्य हानिश्श्रेयसोत्युक्त्वा यम्मित्रमेवाशु वव्रिरे ॥ १९
संश्रितस्तदा महीपालानाराध्य युद्धेषु विक्क्रमैः (।*)
प्राप पट्ट-ब्रन्ध-संपूजां कर-पल्लवै‿**पल्लवेंद्र**ताम् ॥ २०
भङ्गुरोर्म्मि-वलितैर्नृत्यद**परार्ण**बाम्भ×कृतावधिम् (।*)
प्रेहरान्तामनन्य-संचरण-समय-स्थितां भूमिमेव च ॥ २१
8 विबुध-संघ-मौलि-संमृष्ट-चरणारविन्द**ष्षडाननः** (।*)
यमभिषिक्तवाननुध्याय सेनापतिं **मातृभिस्**सह ॥ २२
तस्य पुत्र×**कङ्गवर्म्मों**ग्र-समरो(द्धु)र-प्रा(ं)शु-चेष्टितः (।*)
प्रणत-सर्व्व-मण्डलोत्क्रिष्ट-सित-चामरो (द्धू)त-शेखरः ॥ २३
त(त्सु)त×**कदम्ब**-भूमिवधू-रुचितैकनाथो **भगीरथः** (।*)
सगर-मुख्य(स्स्व)यं **कदम्बकुल-प्र**(च्छन्न)-ज(न्मा) जनाधिपः (॥*) २४
9 अथ नृप-महितस्य तस्य पुत्रः
प्रथित-यशा **रघु-पार्थिवः**
पृथुरिव पृथिवीम्प्रसह्य यो (ऽ*)रीन्
अकृत पराक्रमतस्स्वव (ं)श-भाज्याम् ॥ २५
प्रतिभय-समरेष्वराति-शस्त्रो-
ल्लिखित-मुखो(ऽ*)भिमुख-द्विषां प्रहर्त्ता (।*)
श्रुतिपथ-निपुण×कविः प्रदाता
विविध-कला-कुशल‿प्रजा-प्रियश्च ॥ २६
10 भ्रातास्य चारु-वपुरब्द-गभीर-नादो
मोक्ष-त्रिवर्ग-पटुरन्वय-वत्सलश्च (।*)
भागीरथिर्न्नरपतिर्मृगराज-लीलः
काकुस्थ इत्यवनि-मण्डल-घुष्ट-कीर्त्तिः ॥ २७
ज्यायोभिस्सह विग्रहो(ऽ*)तिषु दया सम्यक्प्रजा-पालनम्
दीनाभ्भुखरणं प्रधान-वसुभिर्मुख्यद्विजाभ्यर्हणम्
11 यस्यैतत्कुल-भूषणस्य नृपतेः प्रज्ञोत्तरं भूषणम्
तम्भूपा×खलु नेनिरे सुर-सखं काकुस्थमत्रागतम् ॥ २८
धर्म्मक्क्रान्ता इव मृगगणा वृक्षर (।*) जिं प्रविश्य
च्छाया-सेवा-मृडित-मनसो निवृर्त्तिं प्राप्नुवन्ति (।*)

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तद्वज्ज्यायो-विहत-गतयो बान्धवास्सानुबन्धाः
प्रापुञ्शर्म्मान्यथित-मनसो यस्य भू(मिं) प्रविश्य ॥ २९
12 नानाविध-द्रविण-सार-समुच्चयेषु
मत्त-द्विपेन्द्र-मद-वासित-गोपुरेषु (।*)
संगीत-वल्गु-निनदेषु गृहेषु यस्य
लक्ष्म्यङ्गना धृतिमती सुचिरं च रेमे ॥ ३०
गुप्तादि-पार्त्थिव-कुलाम्बुरुह-स्थलानि
स्नेहादर-प्रणय-सम्भ्रम-केसराणि (।*)
श्रीमन्त्यनेक-नृपषट्पद-सेवितानि
यो (ऽ*) बोधयद्दुहितृ-दीधितिभिर्नृपार्क्कः ॥ ३१
13 यन्दैवसम्पन्नमदीनचेष्टं
शक्तित्रयोपेतमथासनस्थम् (।*)
शेषैर्गुणैः पञ्चभिरप्यसाद्धचा-
स्मामन्त-चूडामणयः प्रणेमु ॥ ३२
सयिह भगवतो भवस्यादिदेवस्य सिद्धचालये सिद्ध-गान्धर्व्व-रक्षो-गणैस्सेविते
विविध-नियम-होम-दीक्षा परैर्ब्रा (ह्म)णै(:*) स्नातकै स्तूयमाने सदा मन्त्र-
वादैश्शुभैः (।*)
14 भुक्तिभिरणीश्वरैरात्म-निश्श्रेयसं प्रेप्सुभिस्सातकर्ण्यादिभिश्श्रद्धचाभ्यार्च्चिते
इदमुरुसलिलोपयोगाश्रयं भूपति= कारयामास काकुस्थवर्म्मा तडाकम्म(हत्)
(॥*) ३३
तस्यौरसस्य तनय(स्य) विशाल-कीर्त्तेः
(प)ट्ट-त्रयार्प्पण-विरा(जित)-चारुमूर्त्तेः (।*)

प्रभावती गुप्त का पूना ताम्रपत्र

POONA COPPERPLATE OF PRABHAVATI GUPTA

स्थान : पूना (महाराष्ट्र)
भाषा : संस्कृत
लिपि : मिश्रित गुप्त

Place : Pune (Maharashtra)
Language : Sanskrit
Script : Gupta of Southern Variety

a वाकाटक-ललामस्य
b (क्र) म-प्राप्त-नृपश्रिय [:*] (।)

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c **जनन्या युवराजस्य**

d शास रिपु-शासन (न) [˙*] (॥[1])

1 सिद्धम् (॥*) जितं भगवता (।*) स्वस्ति **नान्दिवर्द्धनादासीद्गुप्तादि-रा**
(जो) (म) ह (ाराज)-

2 श्रीघटोत्कचस्तस्य सत्पुत्रो महाराज-श्री **चन्द्रगुप्तस्तस्य** सत्पुत्रो-

3 (ऽ*) नेकाश्वमेध-याजी लिच्छवि-दोहित्रो महादेव्यां कुमारदेव्यामुत्पन्नो

4 महाराजाधिराज-श्री**समुद्रगुप्त**स्तत्पुत्रस्तत्पाद-परिगृहीतः

5 पृथिव्यामप्रतिरथस्सर्व-राजोच्छेत्ता चतुरुदधि-सलिलस्वादित-

6 यशा नेक-गो-हिरण्य-कोटी-सहस्र-प्रद‿परम-भागवतो महारा-

7 जाधिराज-श्री**चन्द्रगुप्तस्तस्य** दुहिता धारण-सगोत्रा **नाग-कुल-सम्भू**

8 ताया (˙*) श्री-महादेव्या (˙*) **कुबेरनागाया**मुत्पन्नोभयःकुलालङ्कार-भूता-
त्यन्त-भगवद्भक्ता

9 **वाकाटकानां** महाराज-श्री**रुद्रसेनस्य**ाग्रमहिषी युवराज

10 श्री **दिवाकरसेन**-जननी श्री-**प्रभावतिगुप्ता सुप्रतिष्ठाहारे**

11 **विलवणकस्य** पूर्व-पाश्र्वे **शीर्षग्रामस्य** दक्षिण-पार्श्वे **कदापिञ्जनस्या**पर-पार्श्व

12 **सिदिविवरकस्यो**त्तर-पाश्व **उङ्गणग्रामे** ब्राह्मणाद्यान्ग्राम-कुटुम्बिन—कुशल-

13 मुक्त्वा समाज्ञापयति (।*) विदितमस्तु वो यथैव ग्रामो (ऽ*)स्मामि स्व-
पुण्या-प्यायना (र्त्थं)

14 कार्तिक-शुक्ल-द्वादश्या (˙*) **भगवत्पाद**-मूले निवेद्य भगवद्भक्ताचार्य्यु-चनाल-
स्वामिने (ऽ*) पूर्व्व-

15 दत्त्या उदक-पूर्व्वमतिसृष्टो यतो भवाद्भिरुचितमर्य्यादया सर्व्वाज्ञा × कर्त्तव्या
(:*) पूर्व्व-

16 राज्जानुमता (˙) श्चात्र चातुर्विद्याग्रगार-परीहारान्वितरामस्तद्यथाभट-छत्र-
प्रावेश्यः

१ प्रशस्ति के मुहर की पंक्तियाँ

17 अ-चारासन-चर्म्माङ्गार-क्लिण्व-क्रेणि खानक (:)अ-पा(र*) म्पर (:*)
अ-(पशु) मेध्यः अ-पुष्प-क्षीरसन्दोहः

18 स-निधिस्सोपनिधिस्स-कृप्तोपकृप्तः (।*) नदेष भविष्यद्राजिभिस्संरक्षितव्य
(:*) परिवर्द्ध-

19 यितव्यश्च (।*) यश्चास्मच्चासनमगणयमानस्स्वल्पामप्यत्राबाधां
कुर्य्यात्कारयीत वा

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20 तस्य ब्राह्मणराावेदितस्य स-दण्ड-निग्रहं कुर्य्याम (।*) **व्याम-गितश्चात्र**
श्लोको भवति(।*)
21 स्व-दत्ताम्पर-दत्तां वा यो हरेत वसुन्धरां (।)
गवा (ं*) सत-सहस्रस्य हन्तुर्हरति दुष्कृतम् (।*) २
22 **संवत्सरे च त्रयोदशमे** लिखितमिद (ं*) शासनम (।*) चक्कदासेनोत्कट्टितम्
(।।*)
29 (ति) पार्थिव (ाः) ।। स्वदाना (त्) फलमानन्त्य
परद (त्तानुपालन) ।।
30 ....
31 :—(प्र) यच्छति ।।

पुलकेशी द्वितीय का अयहोल लेख
AIHOLE INSCRIPTION OF PULAKESINA II

स्थान : बीजापुर (कर्नाटक) **Place : Bijapur (Karnataka)**
भाषा : संस्कृत **Language : Sanskrit**
लिपि : दक्षिण भारतीय बाक्सनुमा **Script : South Indian Boxtype**

जयति भगवाज्जिनेन्द्रो वीतजरामरणजन्मनो यस्य ।
ज्ञानसमुद्रान्तर्गतमाखिलं जगदन्तरोपमिव ।। १ ।।
तदन् चिरमपरिमेय श्चुलुक्यकुलविपुलजलनिधिर्जयति ।
पृथिवीमौलिललाम्नां यः प्रभवः पुरुषरत्नानाम् ।। २ ।।
शूरेविदुषु च विभजन्दानं मानं च युगपदेकत्र ।
अविहितयाथासंख्यो जयति च सत्याश्रयः सुचिरम् ।। ३ ।।
पृथिवीवल्लभशब्दो येषामन्वर्थतां चिरं यातः ।
तद्वंशेषु जिगीषुषु तेषु बहुष्वप्यतीतेषु ।। ४ ।।
नानाहेतिशताभिघातपतित भ्रान्ताश्वपत्तिद्विपे
नृत्यद्भीमकबन्धखङ्गकिरणज्वाला सहस्रे रणे ।
लक्ष्मीर्भावितचापलापि च कृता शौर्येण येनात्मसा—
द्राजासीज्जयसिंहवल्लभ इति ख्यातश्चक्यान्वयः ।। ५ ।।
तदात्मजोऽभूद्रणरागनामा
दिव्यानुभावो जगदेकनाथः ।

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अमानुषत्वं किल यस्य लोकः
सुप्तस्य जानाति वपुः प्रकर्षात् ॥ ६ ॥
तस्याभवत्तनूजः **पोलेकेशी** यः श्रितेन्दुकान्तिरपि ।
श्रीवल्लभोप्ययासीद्वातापिपुरीवधूवरताम् ॥ ७ ॥
यस्त्रिवर्गपदवीमलं क्षितौ
नानुगन्तुमधुनापि राजकम् ।
भूश्च येन हयमेधयाजिना
प्रापितावभृथवज्जनं बभौ ॥ ८ ॥
नलमौर्यकदम्बकालरात्रि—
स्तनयस्तस्य बभूव **कीर्तिवर्मा** ।
परदारनिवृत्तचित्तवृत्ते—
रपि धीर्यस्य रिपुश्रियानुकृष्टा ॥ ९ ॥
रणपराक्रमलब्धजयश्रिया
सपदि येन विरुग्णमशेषतः ।
नृपतिगन्धगजेन महौजसा
पृथुकदम्बकदम्बकदम्बकम् ॥ १० ॥
तस्मिन्सुरेश्वरविभूतिगताभिलाषे
राजाभवत्तदनुजः किल **मङ्गलेशः** ।
यः पूर्वपश्चिमसमुद्रतटोषिताश्व—
सेनारजः पटविनिर्मितदिग्वितानः ॥ ११ ॥
स्फुरन्मयूखैरसिदीपिकाशतै—
र्व्युदस्य मातङ्गतमिस्रसञ्चयम् ।
अवाप्तवान्यो रणरङ्गमन्दिरे
कटच्छुरि श्रीललनापरिग्रहम् ॥ १२ ॥
पुनरपिच जघृक्षोस्सैन्यमाक्रान्तसालं
रुचिरबहुपताकं **रेतीद्वीपमाशु** ।
सपदि महदुदन्वत्तोयसंक्रान्तबिम्बं
वरुणबलमिवाभूदागतं यस्य वाचा ॥ १३ ॥
तस्याग्रजस्य तनये नहुषानुभावे
लक्ष्म्या किलाभिलषिते **पुलिकेशी** नाम्नि ।
सासूयमात्मनि भवन्तमतः पितृव्यं

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ज्ञात्वापरुद्धचरितव्यवसायवुद्धौ ॥ १४ ॥
स यदु पचितमन्त्रोत्साहशक्तिप्रयोग—
क्षपितबलविशेषो **मङ्गलेशः** समन्तात्
स्वतनयगतराज्यारम्भयत्नेन सार्द्धं
निजमतनु च राज्यं जीवितं चोज्झति स्म ॥ १४ ॥
तावत्तच्छत्रभङ्गो जगदखिलमरात्यन्धकारोपरुद्धं
यस्यासह्यप्रतापद्युतिततिभिरिवाक्रान्तमासीत्प्रभातम् ।
नृत्यद्विद्युत्पताकैः प्रजविनि मरुति क्षुण्णपर्यन्त भागै—
र्गर्जद्भिर्वारिवाहैरलिकुलमलिनं व्योम यातं कदा वा ॥ १६ ॥
लब्ध्वा कालं भुवमुपगते जेतु**माप्यायिका**ख्ये
गोविन्दे च द्विरदनिकरैरुत्तरां भैमरथ्याः ।
यस्यानीकैर्युधि भयरसज्ञत्वमेकः प्रयात-
स्तत्रावाप्तं फलमुपकृतस्यापरेणापि सद्यः ॥ १७ ॥
वरदातुङ्गरङ्गतरङ्गविलसद्ध्वंसावलीमेखलां
वनवासीमवमृद्नतः सुरपुरप्रस्पर्धिनी सम्पदा ।
महता यस्य बलार्णवेन परितः सञ्छदितोर्वीतलं
स्थलदुर्गं जलदुर्गतामिव गतं तत्तत्क्षणे पश्यताम् ॥ १६ ॥
गङ्गालुपेन्द्रा व्यसनानि सप्त
हित्वापुरोपार्जितसम्पदोऽपि ।
यस्यानुभावोपनताः सदास—
न्नासन्नसेवामृतपानसौण्डाः ॥ १६ ॥
कोङ्कणेषु यदादिष्ट**चण्डदण्डा**म्वुवीचिभिः
उदस्तास्तरसा **मौर्य**पल्लवाम्वुसमृद्धयः ॥ २० ॥
अपर जलधेर्लक्ष्मीं यस्मिन्पुरी पुरभित्प्रभे
मदगजघटाकारैर्नावां शतैरवमन्दति ।
जलदपटलानीकाकीर्णन्नवोत्पलमेचकं
जलनिधिरिव व्योम व्योम्नः समाऽभवदम्वुधिः ॥ २१ ॥
प्रतापोपनता यस्य **लाटकालवगुर्जराः** ।
दण्डोपनतसामन्तचर्याचर्या इवाभवन् ॥ २२ ॥
अपरिमितविभूतिस्फीतसामन्त सेना—
मुकुटमणिमयूखाक्रान्तपादारविन्दः ॥

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युधिपतितगजेन्द्रानीक वीभत्सभूतो
भयविगलितहर्षो येन चाकारि **हर्षः** ॥ २३ ॥

भुवगुरुभिरनीकैः शासती यस्य **रेवा**—
विविधपुलिनशोभावन्ध्य**विन्ध्योपकण्ठः** ।

अधिकतरमराजत्स्वेन तेजोमहिम्ना
शिखरिभिरिभवर्ज्यो वर्ष्मणा स्पर्द्धयेव ॥ २४ ॥

विधिवदुपचिताभिः शक्तिभिः शक्रकल्प—
स्तिसृभिरपि गुणौघै स्वैश्च माहाकुलाद्यैः ।

अगमदधिपतित्वं यो **महाराष्ट्रकाणां**
नवनवतिसहस्रग्रामभाजां त्रयाणाम् ॥ २५ ॥

गृहिणां स्वगुणैस्त्रिवर्गतुङ्गा
विहितान्यक्षितिपालमानभङ्गाः ।

अभवन्नुपजातभीतिलिङ्गा
यदनीसेन **सकोसलाः कलिङ्गाः** ॥ २६ ॥

पिष्टं पिष्टापुरं येन जातं दुर्गमदुर्गमम् ।
चित्रं यस्य कलेर्वृत्तं जातं दुर्गमदुर्मगम् ॥ २७ ॥

सन्नद्धवारणघटास्थगितान्तरालं
नानायुधक्षतनखक्षतजाङ्गरागम् ।

आसीज्जलं यदबमर्दितमभ्रगर्भं
कौनालमम्बरामिवोर्ज्जितसान्ध्यरागम् ॥ २८ ॥

उद्धूतामलचामरध्वजशतच्छात्रान्धकारैर्बलैः
शौर्योत्साहरसोद्धतारिमथनैर्मौलादिभिः षड्विधैः ।

आक्रान्तात्मबलोन्नतिं वलरजः सञ्छन्नकाञ्चीपुर—
प्राकारान्तरितप्रतापमकरोद्यः **पल्लवानां** पतिम् ॥ २९ ॥

कावेरी दृतशफरीविलोलनेत्रा
चोलानां सपदि जयोद्यतस्य यस्य ।

प्रश्च्योतन्मदगजसेतुरुद्धनीरा
संस्पर्शं परिहरित स्म रत्नराशेः ॥ ३० ॥

चोलकेरलपाण्ड्यानां योऽभूत्तत्र महद्धपे ।
पल्लवानीकनीहारतुहिनेतरदीधितिः ॥ ३१ ॥

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उत्साहप्रभुमन्त्रशक्तिसहिते यस्मिन्समस्ता दिशो
जित्वा भूमिपतीन्विसृज्य महितानाराध्य देवद्विजान् ।
वातापीं नगरीं प्रविश्य नगरीमेकामिवोर्वीमिमां
चञ्चन्नीरधिनीलनीरपरिखां सत्याश्रये शासति ।। ३२ ।।
त्रिंशत्सु त्रिसहस्रेषुभारतादाहवादितः ।
सप्ताब्दशतयुक्तेषु गतेष्वब्देषु पञ्चसु ।। ३३ ।।
पञ्चाशत्सु कलौ काले षट्सु पञ्चशतासु च ।
समासु समतीतासु **शकानामपि** भूभुजाम् ।। ३४ ।।
तस्याम्बुधित्रयनिवारितशासनस्य
सत्याश्रयस्य परमाप्तवता प्रसादम् ।
शैलं जिनेन्द्रभवनं भवनं महिम्नां
निर्मापितं मतिमता रविकीर्तिनेदम् ।। ३५ ।।
प्रशस्तेर्वसतेश्चास्या जिनस्य त्रिजगद्गुरोः ।
कर्ता कारयिता चापि **रविकीर्तिः** कृती स्वयम् ।। ३६ ।।
येनायोजि नवेश्मस्थिरमर्थविधौ विवेकिना जिनवेश्म ।
स विजयतां **रविकीर्तिः** कविताश्रित—
कालीदासभारविकीर्तिः ।। ३७ ।।

धरसेन द्वितीय का वलभी ताम्रपत्र
VALLABHI COPPERPLATE OF DHARASENA II

स्थान : वलभी (काठियावाड़)	**Place : Vallabhi (Kathiawar)**
भाषा : संस्कृत	**Language : Sanskrit**
लिपि : ब्राह्मी	**Script : Brahmi**

स्वस्ति । विजयस्कन्धावाराद्भद्रपत्तन वासकालप्रसभप्रण चतामित्राणां **मैत्रकाणा**-मतुलसपत्न मण्डला भोगसंसक्तसंप्रहारशतलब्धप्रतापः प्रतापोपनतदान-मानार्जवो-पार्जितानुरागानुरक्त मौलभृत श्रेणि बलावाप्तराज्य-**श्री** परममाहेश्वरः **श्रीसेनापतिभटार्कः**

तस्य सुतस्तत्पादरजोरुणावनपवित्री कृतशिराः शिरीवनतशत्रुचुडामणिप्रभावि-च्छुरितपादनखपङ्क्तिदीधितिर्दीनानाथकृपणजनोपजीव्यमानविभवः परममाहेश्वरः श्रीसेनापति **धरसेनः**

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तस्यानुजस्तत्पादप्रणामप्रशस्ततरविमलमणिर्मन्वादिप्रणीतविधिविधानधर्मा—धर्मराज इव विनयव्यवस्थापद्धतिरखिलभुवनमण्डलाभोगैकस्वामिना परमस्वामिना स्वयमुपहित-राज्याभिषेको महाविश्राणनावपूतराजश्री: परसमाहेश्वरो महाराज
श्रीद्रोणसिंह:,

सिंह इव तस्यानुजः स्वभुजबलपराक्रमेण परगजघटानीकानामेकविजयी शरणैषिणां शरणमवबोद्धा शास्त्रार्थतत्त्वानां कल्पतरूरिव सुहृत्प्रणयिनां यथाभिलाषितकामफल-भोगदः परमभागवतो महाराज **श्रीध्रुवसेनः,**

तस्यानुजस्तच्चरविन्दप्रणतिविधौताशेषकल्मणः सुविशुद्धस्वचरितोदकप्रक्षालिता-शेषकलिकलङ्कः प्रसभनिर्जितारातिपक्षप्रथितमहिमापरमादित्यभक्तः श्रीमहा-**राजधरभटः,**

तस्य सुतस्तत्पादसपर्यावाप्तपुण्योदयः शैशवात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगजघटास्फोटनप्रकाशितसत्वनिकषस्तत्प्रभावप्रणताराति‌चूडारत्नप्रभासंसक्तसव्य-पादनखपङ्क्तिदीधितिः सकलस्मृतिप्रणीतमार्गसभ्यक्परिपालनप्रजाहृदयरञ्जनादन्वर्थ-राजशब्दौ रूपकान्तिस्थैर्यधैर्यबुद्धिसम्पद्भिः स्मरशशाङ्काद्रिराजोदधित्रिदशगुरूधने-शानतिशयानः शरणागताभयप्रदानपरतया तृणावदपास्तशेषस्वकार्यफलः प्रार्त्थना-धिकार्यप्रदानन्दितविद्वस्सुहृत्प्रणयिहृदयः पादचारी व सकलभुवनमण्डलाभोगप्रमोदः परममाहेश्वरो महाराज **श्रीगुहसेनः,**

तस्य सुतस्तत्पादनखमयूखसन्तानविसृतजाह्नवी—जलौघप्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्यमानभोगसम्पद्रपलोभादिवाश्रितः सरभसमाभिगामिकैर्गुणैः सहेज-शक्ति शिक्षाविशेषविस्मापिताखिलधनुर्द्धरः प्रथमनरपतिसमतिसृष्टानामनुपालयिता धर्मदायानामपाकर्त्ता प्रजोपधातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य संहतारातिपक्षलक्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपार्थिवश्रीः परममाहेश्वरो महासामन्तमहाराज**श्रीधरसेनः** कुशली सर्वानेव स्वानायुक्तकद्राङ्गिकमहत्तरचाटभट शौल्किक ध्रुवाधिकरणिकविषयपतिराजस्थानोयोपरिककुमारामात्यहस्त्यश्वारोहादीन-न्यांश्च यथासंबध्यमानकान्समाज्ञपयति ।

अस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनायात्मनश्चैहिकामुष्मिक-यथाभिलषितफलावाप्तये **वलभ्यामाचार्य**भदन्तस्थिरमतिकारित श्रीबप्पपादीयविहारे भगवता **बुद्धानां पुष्पधूपगन्धदीपतैलादि**क्रियोत्सर्पणार्थं नानादिगभ्यागतार्यभिक्षुसङ्घस्य च **चीवरपिण्डपातग्लानभैषलाद्यर्थ** विहारस्य च खण्डस्फुटितविशीर्णतिसंस्करणार्थं हस्तवप्राहरणयां महेश्वरदासेनकग्रामोधाराखेरस्थल्यां च देवभद्रिपल्लिकाग्रामः **सोद्रङ्गौ सोपरिकरौ सवातभूतप्रत्यायौ सधान्यभागभोगहिरण्यादियौ** सोत्पद्यमान**विष्टिकौ सदशापराधौ** समस्तराजकीयानामहस्तप्रक्षेपणीयौ भूमिच्छिद्रन्यायेनाचन्द्रार्कार्णवसरि-

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त्क्षितिस्थितिपर्वत समकालीनौ उदकातिसर्गेण देवदायौ निसृष्टौ। यत उँचितया देवविहारस्थित्या भुज्जतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिद्व्याघाते वर्तितव्यो आशामिमंद्रनृपतिभिरस्मद्वंशजैरन्यैर्वानित्यान्यैश्वर्याण्यस्थिरं मानुष्यं च भूमिदानफल-मवगच्छद्भिरयमस्मद्दायीऽनुमन्तव्यः परिपालयितव्यश्चा यश्चैनमाच्छिद्यादाच्छिद्यमानं वानुमोदेत स पञ्चभिर्महापातकैस्मोपपातकैः संयुक्तः स्यादित्युक्तं च भगवता वेदव्यासेन व्यासेन।

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ १ ॥
बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ३ ॥
अनोदकेष्वरण्येषु शुष्ककोटरवासिनः।
कृष्णसर्पा हि जायन्ते धर्मदायापहारकाः ॥ ३ ॥
स्वदतां परदत्ता वा यो हरेत वसुन्धरां।
गवां शतसहस्रस्य हन्तुः प्राप्नोति किल्बिषम् ॥ ४ ॥
यानीह दारिद्रयभयान्नरेन्द्रै—
धनानि धर्मायतनीकृतानि।
निर्माल्यवान्तप्रतिमानि तानि
को नाम साधुः पुनराददीत ॥ ५ ॥
लक्ष्मीनिकेतं यदपाश्रयेण
प्राप्तोनु कोऽभिमनंनृपार्थं।
तान्येव पुण्यानि विवर्धयेथा
न हापनीयो ह्युपकारिपक्षः ॥ ६ ॥

स्वहस्तो मम महाराज श्रीधरसेनस्य। दूतकः सामन्तशीलादित्यः। लिखितं सन्धि-विग्रहाधिकारणाधिकृतदिविरपतिस्कन्दभटेन। सं २६९ चैत्र ब० २।

ध्रुवका भोर संग्रहालय लेख

BHORE MUSEUM INSCRIPTION OF DHRUVA

भाषा : संस्कृत — **Language : Sanskrit**

लिपि : नागरी सदृश — **Script : Proto-Nagari**

1 ओम्

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स वोध्याद्वेधसा धाय यं (यन्) नाभि कमलं कृतं (तम्)
हरश्च यस्यका (कां) तेंदुकलया कमलं कृतं (तम्)
आसिद्वि (द्वि) प

2 ति (त्ति) मिरमुद्यतमण्डलाग्रो द्ध्व (ध्व) स्ति नयनं (यन्न) भिमुखो
रणशर्व्वरीषु (।) भूपशु (पश्शु) चिर्विधुरिवास्त (स्त) दिगंतकीर्ति—

3 ग्गोंविंदराज इति राजसु राजसिंघ (हः) ॥ २ ॥
दृष्ट्वा चमून (म) भिमुखीं सुभट्टाट (टाट्ट) हासामुना (न्ना) मितं सपदि
येन रणे—

4 षु नित्यं (।) दष्टाधरेण दधता भ्रुकुटी ललाटे खङ्गं कुलश्ञ्च हृदयञ्च निजञ्च
श (स) त्वं (त्वम्) ।। ३ ।।
खङ्ग कराग्रां (ग्रा) न्मुखत–

5 श्च शोभां मानो मनस्तस (स्स) मवेष यस्य (।) महाद्द्वे नाम निशम्य
सद्यस्त्रयं रिपूणां विगलत्यकाण्डे ।। ४ ।। त-

6 स्यात्मजो जगति विश्रुतदीर्घकीर्तिरार्त्तार्त्तिहारिहरि-विक्रम (धाम) धारी (।)
भूपस्त्रिविष्टपकृता (नृपा) नुकृति (तिः) कृत-

7 इः श्रीकर्क्कराज इति शोत्रमर्णिवि (र्षं) भूव ।। ५ ।।
तस्यो (स्य) प्राभिन (प्रभिन्न)-ककट (कण्ट) च्य (च्यु) तदानि (न)
दंतिदंतप्राहारुधि-

8 रोलि (ल्ल) खितंश (तांस) पौठ (:) क्षितौ क्षपितशत्रुरभूत (त्त) नूजः
सद्राष्ट्रकुटकनकाट्ट (द्र) रिवेंद्रराज (:) ।। ६ ।।

9 तस्योपार्जितमहसस्तनयश्चतुरुदधिवलयमालिन्या (:)
भोक्ता भुवः शतक्रतुसदृशः श्रीद (दं)-

10 तिदुर्ग्गराजोभूत् ।। ७ ।। काञ्चीजशकेरलनराधिपचोर (ल) पाण्ड्यश्रीहर्षवज्रट-
विभेदविधानदक्ष (क्षम्) (।)
कर्ण्णाटकं प (ब) लमचिंतयम-

11 जेयमन्यै (मन्यै) भृ (र्भृ) त्यै (त्यैः) कियद्भिरपि यः सहसा जिगायः
(य) ।। ८ ।। आ (अ) भ्रविभं-गगृहीतनिशातशस्त्रं (स्त्र) मश्रांतमप्रतिह-

12 ताज्ञमपेतयत्नं (त्नम्' (।) यो वल (ल्ल) भं श (स) पदि दण्ड (ब) लेन
जित्वा राजाधिराजप (र) मेश्वरतइमवाप (।। ९ ।। आ सेतोर्व्विपुलो-

13 पलावलिलस (ल्लो) लोर्म्मिमालाजलादाप्रालेयकलंकिता-
मलंशिलाजालुत्तषाराचलात् (।) आ पूर्वाप-

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14 रवारिराशिपुलिना (न) प्रांतप्रसिधा (द्धा) वधेयेंनेयं जगति (ती) श्व (स्व) विक्रमव (ब) लेनैकातपत्रीकृतं (ता) ५१० ॥ तस्मिदि (स्मिन्दि)-

15 वं प्रयाते वल्लभराजे क्षतप्रजावा (बा) धः
श्रीकर्क्कराजसुनुर्म्महोपतिः **कृष्णराजोभूत** (॥ ११ ॥
यस्य

16 स्वभुजपराक्रमनिशे (श्शे) षोच्छा (त्सा) दितारिदिक्चक्रं (।)
कृष्णस्येवाकृष्णं चरितं श्र्‌ (श्री) कृष्णराजस्य ॥ १२ ॥
शुभतुंगतुंगतुरगप्र-

17 वृद्धरेणु (णू) द्धं (र्ध्व) रुध्य (द्ध) रविकिरधां (णम्)
ग्रीष्मेपि नभो निखिलं प्रावृट्कालायते स्पष्टं (ष्टम्) ॥ १३ ॥ दीनानाथप्रणयिषु यथेष्टचेष्टं स-

18 मोहितमजश्र (स्तम्) तत्क्षणमकालवर्ष (र्षे) वर्षति सर्व्वार्तिनिर्व्वपणं (णम्) ॥ १४ ॥ राहप्पमात्मभुजजातव (ब) लावलेपभाजौ विजि-

19 त्य निशिताश्रि (सि) लताप्रर्हा (हा) रैः (।) पालिद्ध (ध्व) जावलि-शुभामचिरेण यो हि राजाधिराजपरमेश्वरतां तता (न ॥ १५ ॥) क्रोधादुत्खातख-

20 ड्गप्रश्रृ (सृ) तरूचिचयैः (यैं) र्भासमानं समंतादाजादु (बु) द्वृत (त्त) वैरिप्रकटगजगजघटाटोपसंक्षो-
(भ) दक्षं (क्षम्) (।) शौर्यं त्यक्ता (त्वा) वि-

21 गर्गो भयचकित (व) पु (:) क्वापि दृष्ट्वैव सद्य (द्यो) दर्प्पाध्मातारिचक्र-क्षयकरमगमद्यस्य दोर्द्दण्डरु (रू) पं (पम्) (॥ १६ ॥ पाता यश्चतु-

22 रं (बु) राशिरशनालंकारभाजी भुवः स्तैय (वस्त्रय्या) श्चापि कृता (त) द्विजामरगुरुः (रु) प्राज्याज्यपूजादरो (रः) (।) दाता मान-मृदग्रणीर्ग्गुणव-

23 तां योसौश्र्‌ (श्रि) यो वल्लभी भोक्तुं स्वर्ग्गफलानि भूरितपसा स्थानं जगामामरं (रम्) (॥ १७ ॥) येन श्वेतातपत्रप्रहतरवि-

24 करव्रातततापात्सलीलं (ज) ग्मे नाशी (सी) रधूलीधवलितशिरसा वल्लभाख्यं सदाजा (॥) **श्री (गो) विंदराजो** जितजग-

25 दहितस्त्रैणवैधव्यहेतुः (तु) स्तस्यासी (त्) सूनुरेकः क्षणरणदलितारातिमा (म) त्तेभकुंभः ॥ १८ ॥ तस्यानुज (:) **श्री ध्रुव-**

26 **राजनामा** महानुभावोप्रहतप्रताप (:) प्रसाधिताशेषनरेंद्रचक्रं (क्रः) क्रमेण वा (बा) लार्क्कवपू (पु) र्व्व (र्ब) भूव ॥ १९ ॥ ज्जा (जा) ते यत्र च राष्ट्रकूटति-

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27 लके सद्भूपचूडामणौ, गुर्व्वी तुष्टिरथाखिलस्य जगतः सुस्वामिनि प्रत्यहं (हम्)
(।) त्स (स) त्यं श (स) त्यमिति ग्रसा (शा) सति स-

28 ति क्ष्मामात्स (स) मुद्रांतिकामासीध (बद्ध) र्न्मपरे गुणामृतनिधौ सत्य-
व्रताधिष्ठि (ष्ठि) ते ॥ २० ॥ **श्री काञ्चीपतिगांगवे (वें) गिक्युता**
ये माल (वे) शादयः प्राज्यानानयति स्म ता (तान्) क्षितिभृतो यः प्राति-
राज्यानति (प) (।) माणिक्याभरणानि हेमनिचयं

30 यस्य प्रवद्योपरि श्वं (स्वं) येन प्रति तं तथापि न कृतं चेतोन्यथा भ्रात (रम्)
॥ ३१ ॥ सामाद्यैरपि वल्लभो न हि यदा सं (धि) व्य-

31 धातं त्तदा (क्षं तदा) चा (भ्रा) तुर्द्दत (त्त) रणो विजित्य तरसा पश्चात
(त्त) तो भूपते (तीन्) (।) प्राच्योदीच्यपराच्ययाम्यविल्ल (ल)
सत्पलिध्वजैः-

32 र्भूषितं चिह्नैर्यः परमेश्वरत्वमखिलं लेभे महेन्तो (न्द्रौ) विभुः ॥ २२ ॥ शशधर-
करनिकरनिभं यस्य यशः सुरन-

33 गाग्रसानुस्थै (: ।) परिगीयतेनुरक्तैर्व्विद्याधरसुंदरो (नि) व है (: ॥ २३ ॥)
हृष्टोन्वहं योर्थिजनाय सर्व्वं सर्व्वस्वसानं दितवं (वं)-

34 धुवर्ग (: ।) प्रादात्पुरुष्टो हरति स्म वेग (गात्) प्राणा (न्) यमस्यावि
(पि) नितांतविर्य (वीर्यः) ॥ २४ ॥ तेनेदमनिलविद्युत (च्च) च्चलमव-

35 लोक्य जीवितमसांर (रम्) (।) क्षितिदान-परमपुण्यं प्रवर्त्तिती व्र (ब्र)
ह्यदायोयं (यम्) ॥ २५ ॥ स च परमभट्टारकमहा-

36 राजाधिराजपरमेश्वरपरमभट्टारकश्रीमद (द्) अकालवर्षदेवपादानुध्यातपरम-
भट्टारक-

37 महाराजाधिराजपरमेश्वरश्रीधारावर्षश्रीध्रुवराजनाम (ा) श्री निरुपमदेव (:)
कुशली सर्वानेव य-

38 था (सं) व (ब) ध्यमानकं (कान्) राष्टपतिविषयपतिग्रामकूटायुक्तका
(क) नियुक्तकाधिकारिकमहत्तरादी (न्) समा-

39 दिशत्यस्तु वः संविदितं यथा श्रीनीरानदीसंगमशमावासितेन मया मातापित्रोरात्मन
श्चैहिका-

40 मुस्मि (ष्मि) कपुरायशोभिवृध (द्ध) ये करहाडवास्तव्यतच्चातुर्व्विद्यसामान्य-
गार्ग्गसगोत्रव (ब)—

41 हुवृच (हवृच) सव्र (ब) ह्यचारिणो दुग्गा (र्ग) भटपुत्राय सांगोपांगवेदार्थ-
तत्वविदुषे वासुदेव-भट्टा

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42 य श्रीमालविषयांततर्गतलघुवि (विं) गनामा ग्रामः तस्य चाघट्ट (ट) नाणि (।) पूर्व्वतः श्रीमालपतन (त्तनं) द-

43 क्षिणात (ती) लमणगिरि (:) पश्चिमतः वृ (बृ) हद्विंगकग्रामः उत्तरतः नीरा नाम नदी (।) एवमयं चतुराधा-

44 टनोपलक्षिती ग्राम (:) **सोद्रंग (:) स (सो) परी (रि) करस** (स्स) दण्डदशापराधस (स्स) भूतोपा (तवा) तप्रत्यायसो (स्सो) त्पद्यमा-

45 **नविष्टिक (:) सधान्यहिरं (र) न्या (ण्या)** देयो अ (योऽ) **चारभटप्रवेश्यः** सर्व्वराजकीयानामहस्तप्रक्षेपणी-

46 य आचंद्रार्क्कार्ण्णवक्षितिसरित्पर्व्वतसमकालीन (:) पू (पु) त्रपौत्रान्वयक्रमौप-भोग्य (ग्यः) पूर्व्वप्रत्तदे-

47 वत्रा (ब्र) ह्मदायरहितोभ्यंतरसिध्या (द्धया) भूमिच्छिद्रन्यायेन **शकनृप-कालातीतसंवत्सरस (श)-**

48 तेषु सप्तसु वर्षद्वयाधिकेषु सिद्धाथ (र्थ) नाम्नि संवत्सरे माघसितरथसप्तम्यांम-

49 हापर्व्वणि व (ब) लिचरुवैश्वदेवाग्निहोत्रातिथिपञ्चमहायज्ञक्रयोत्सर्पणार्थ (र्थं) स्नात्वाद्योदकातिसर्गेण

50 प्रतिपादितो (तः) (।) यतोस्यो उचितया ब्र (ब्र) ह्मदायस्थित्या भुंजतो भोजयतः (:) कृषतः प्रतिदिशतो वा न कै-

51 श्चिदल्पापि परिपंथना कार्या (।) तथा-गामिभद्रनृपतिभिरस्मद्वंश्यैरं (र) न्यैर्व्वा स्वा (सा) मान्यं भूमिदानफल-

52 मवेत्य विद्युलो (ल्लो) लान्यनित्यैश्वर्याणि तृणाग्रलग्नजलविं (बि) दुचञ्चलञ्च जीवितमाकलय (य्य) स्वदायनि-

53 र्व्विशेषोयमस्मदा (द्दा) योनुमंतव्यः प्रतिपालै (लयि) तव्यश्च (।) यश्चाज्ञावतिमिरपटलावृतमतिराथि (च्छि) द्या-

54 दाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्महापातकैशो(श्चो) पपातकैश्च संयुक्तः (:) स्या (त्) इत्युक्तञ्च भगव-

55 ता वेदव्यासेन (।) षष्टि वर्षसहश्रा (स्रा) णि स्वर्गे तिष्ठति भूमिदः (।) आच्छेता (त्ता) चानुमंता च तान्यै (न्ये) व नर-

56 रके वसेत् (॥ २६ ॥) विंध्याटवीश्व (ष्व) तोयासु शुष्ककोटरवासिन (:।) कृष्णाघ्यो हि जायंते भूमिदानं ह-

57 रंति ये (॥ २७ ॥) अग्नेरपत्यं प्रथमं सुवर्णं भूर्व्वैष्णवी सूर्यसुताश्च गावः (।) लोकत्रयं तेन भवे-

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58 धि (द्ध) तत्तं यः काञ्चनं गाञ्च महि (ही) ञ्च दद्यात् (।। २८ ।।) व (ब)
हुभिर्व्वसुधाभुक्ता राजभिः सगरादिभिः (:।) यस्य य-
59 स्य यदा भूमिस्तस्य तस्य तदा फलं (लम्) (।। २९ ।।) यानीह दता (त्ता)
नि पुरा नरे (रं) द्रैर्द्दा-
नानि धर्म्मार्थयशस्कराणि (।) निर्म्मा-
60 ल्यवांतप्रति (मानि) तानि को नाम साधुः (:) पुनराददीत (।। ३० ।।)
स्वदत्तं (त्तां) परदत्तां वा यत्नाद्रक्ष नराधिप (।) (महीं) मही-
61 मता (तां) श्रेष्ठ दानारस्त्रे (च्छ्रे) योनुपां (पा) लनं (नम्) ।। ३१ ।।
इति कमलदलांवु (म्बु) विं (बिं) दुलोलां श्रृ (श्रि) यम-नुचिं (चिं) त्य
मनुष्यजीवि-
62 तञ्च (।) अतिविमल (म) नोभिरात्मनीनैर्ण्ण (नं) हि पुरुषै‿परकीर्त्तयो
विलोला (।। ३२ ।।) श्रीनाग-
63 (प) ण्णकदूतकं लिखितं श्रीगौडसुतेन श्रीसावं (मं) तेन ।।

प्रथम अमोघवर्ष का संजान ताम्रपत्र लेख

SANJANA COPPERPLATE OF AMOGHAVARSA I

स्थान : संजान (थाना) महाराष्ट्र
भाषा : संस्कृत
लिपि : ब्राह्मी

Place : Sanjana (Thana)
Language : Sanskrit
Script : Brahmi

1 ओं (।।*) स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं ।
हरश्च यस्य कान्तेन्दुकलया कमलंकृतं ।। १ ।।
अनन्तभोगस्थितिरत्रपातु वः प्रतापशीलप्रभवोदयाचलः (।*)
2 शुराष्ट्रकूटोच्छ्रितवंशपूर्व्वजः स वीरनारायण एव यो विभुः । (२*)
तदीय वीर्य्यायितपादपान्वये क्रमेण वार्द्धाविव रत्नसंचयः (।*)
बभूव गोविन्दमहीप्रतिर्भुवः
3 प्रसाधनो पृच्छकराजनः ।। ३ ।। वभार यः कौस्तुभरत्नविस्फुरद्गभस्तिविस्तीर्ण्ण-
मुरस्थलं ततः (।) प्रभातभानुप्रभवप्रभाततं हिरण्मयं में टिवाभि तस्तटं ।। ४ ।।
मनांसि
4 यत्रासमयानि सन्ततं वचांसि यत्कीर्त्तिविकीर्त्तनान्यपि । शिरांसि यत्पादनतानि
वैरिणं यशांसि यत्तेजसि नेशुरन्यतः ।। ५ ।। धनुस्समुत्सारितभूभृता मही प्रसारिता

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5 येन पृथुप्रभाविना । महौजसा वैरतमो निराकृतं प्रतापशीलेन स **कर्क्कराट्** प्रभुः
॥ ६ ॥ इन्द्रराजस्ततोगृह्वान् यश्चालुक्यनृपात्मजां (।*) राक्षसेन विवाहेन रणे
स्वे-
6 टकमण्डपे ॥ ७ ॥ ततोभवद्दन्तिघटाभिमर्द्दनी हिमाचलादास्थिसेतुसीमतः (।*)
खलीकृतो दृत्तमहीपमराडलः कुलाग्रणीर्यो भुवि **दन्तिदुर्ग्गराट्** ॥ ८ ॥ हिरण्य-
7 गर्भं राजन्यैरूज्जयन्यां यदासितं (।*) प्रतिहारीकृतं येन गुर्जरेशादिराजकम्
॥ ९ ॥ स्वयंवरीभूतरणांगणे ततस्पनिर्व्यपेक्षं शुभतुंगवल्लभः (।*) चकर्ष
चालुक्यकुल श्री-
8 यं वलाद्विलोलपालिध्वजमालभारिणां ॥ १० ॥ अपोध्यसिंधासनचामरोजितस्सितात-
पत्रोप्रतिपक्षराज्यभाक् (।*)
अकालवर्षो हतभूपराजको वभूव राज-
9 रिषिरशेषपुण्यकृत् ॥ ११ ॥ ततः प्रभूतवर्षोभूद्धारावर्षस्त-तश्शरैर्द्धारावर्षायितं येन
संग्रामभुवि भूभुजा ॥ १२ ॥
युद्धेषु यस्य करवालनिकृत्तशत्रुमूर्ध्नाङ्कवीष्णरुचिरास-पवान-
10 मतः । आकण्ठपूर्ण्णजठरः परितृप्तमृत्युरुद्गारयन्निव स काहलधीरनादः ॥ १३ ॥
गङ्गा-यमुनयोर्मध्ये राज्ञो गौडस्य नश्यतः (।*) लक्ष्मीलीलारविन्दानि श्वेतक्षत्राणि
यो हरेत ॥ १४ ॥
11 व्यप्ता विश्वम्भरान्तं शशिकरधवला यस्य कीर्त्ति समन्तात्
प्रेखंच्छंकालिमुक्ताफलशतशफरानेकफेनोर्म्भिरूपैः ।
पाण्वान्यतीरोत्तरणमविरलं कुर्व्वतीव प्रयाता स्व-
12 र्ग्गं गीर्व्वाणहारद्विरदसुरसरिर्द्धात्तराष्ट्रच्छलेन ॥ १५ ॥
प्राप्तो राज्यांभिषेक निरूपमतनयो य स्वसामन्तवर्ग्गा
स्त्वेषां पदेषु प्रकटमनुनयै स्थापयिष्यानश-
13 षाम् ॥ १६ ॥ पित्रा यूय समाना इति गिरमरणीन्मन्त्रिवर्ग्गं त्रिवर्ग्गोर्युक्तः कृत्येषु
दक्षः क्षितिमवति यदोन्मोक्षयन्वद्धगंग । दुष्टांस्तावत्स्वभृत्यां झटिति विघ-
14 टिता स्यापितान्येशपाशां युद्धे युद्धा स वध्वा विषमतरमहोक्षानिवोग्रान्समग्रां
(१७) मुक्त्वा सार्द्रान्तरात्मा विकृतिपरिणतौ वाडवाग्नि समुद्रः क्षोभो
नाभूद्विपक्षान-
15 पि पुनखि तां भूभृतो यो वभार ॥ १८ ॥ उपशतविकृतिः कृतघ्नगंगो यदुदित-
दण्डपलायनोनुबन्धाध्यपगतपद—श्रृंखलः खलो यस्सनिगलवन्धगलः

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16 कृतस्स येन श्रीमान्धाता विधातु प्रतिनिधिरपरो **राष्ट्रकूटान्वयश्री**सारान्सारामरम्य-
प्रविततनगरग्रामरामाभिरामामुर्व्वीमुव्वश्वराणां मकु-
17 टमकरिकाश्लिष्टपादारविन्दः पारावारोरुवारिस्फुटरवरशनां पातुमुम्युद्यतो यः
।। १९ ।। नवजलधरवीरध्वानगम्भीरभेरीरववधिरितविश्वाशान्तरा
18 लो रिपुणां (।*) पटुरवपदढक्काकाहलोत्तालतर्यत्रिभुवनधवलस्योद्योगकालस्य
कालः ।। २० ।। भूमृन्मूर्द्धि सुनीतपादविशरः पुण्योदयस्तेजसा क्रान्ताशे-
19 षदिगन्तर‿प्रतिपदं प्राप्तप्रतापोन्नतिः (।*
भूयो योप्यनुरन्तामण्डलयुतः (:)‿पद्माकटानन्दितो मार्त्तण्ड स्वयमुतरायणगत-
स्तेजोनिधिर्दुस्सहः ।। २१ ।। स नाग-
20 भटचन्दगुप्तनृपयोर्यशौर्य रणेस्वहार्यमपहार्य धैर्यं विकलानथोन्मोलयत् (।*)
यशोर्ज्जनपरनृपान्स्वभुवि शालिसस्यानिव (।) पुन‿पुनरतिष्टि-
21 पत्स्वपद स्व चान्यापि ।। २२ ।। हिमवत्पर्व्वतनिर्ज्झराम्बु तुरगैः वीतराय गङ्गजै-
22 र्द्धनितं मज्जनतूर्यकैर्द्विगुणितं भूयोपि तत्कन्दरे (।*) स्वयमेवोपनतौ च यस्य
महतस्तौ धर्म्मचक्रायुधौ (।) हिमवान्कीर्त्तिसरूपतामुपगतस्त-
23 त्कीर्त्तिनारायणः ।। २३ ।। तत प्रतिनिवृत्य तत्प्रकृतभृत्यकर्म्मेत्ययः प्रतापमिवनर्म्म-
दातरमनु प्रयात‿पुनः (।*) **सकोशलकलिंशवेंगिडहलौड्रक** (ा)-
24 **न्मालवां** विलभ्य निजसेवकै स्वयमक्ष्वभुजद्विक्रमः ।। २४ ।। प्रत्यावृत्तः प्रातिराज्यं
विधेयं कृत्वा रेवामुत्तरं विन्ध्यपादे (।*) कुर्व्वन्धर्म्मान्कीर्त्तनैः पुण्य(वृ)
न्दैरध्यष्टात्तान्सो-
25 चितां राजधानी ।। २५ ।। मण्डलेशमहाराज-सर्व्वस्व यदभूद्भुवः । महाराज
सर्व्वस्वामी भावी तस्य सुतोजनि ।। २६ ।। यज्जन्मकाले देवज्ञैरादिष्ठ (ष्टं)
विषहो भुवं (।*) भोक्तेति हि-
26 मवत्सतुपर्यान्ताम्बुधिमेखलां ।। २७ ।।
योद्धारोमोघवर्षेण वद्धा यो व युधि द्विषः (।*)
मुक्ता ये विकृतास्तेषां भस्मतश्शृंखलोद्धृतिः ।। २८ ।। तत‿प्रभूतवर्षस्सन्स्व-
संपूर्णम-
27 नोरथः (।*) जगतुंगस्स मेरुर्व्वा भूभृतामुपरि स्थितः ।। २९ ।। उद (ति)
ष्ठदवष्टम्भं मंक्तुं द्रविल-
भूमृतां(।*)स जागरणचिन्तास्थमन्त्रणभ्रान्तचेतसां ।। ३० ।। प्रस्थानेन हि के-
28 वलं प्रचलति स्वच्छादिताच्छादिता धात्री विक्रमसाधनैस्सकलुषां विद्वेषिणां द्वेषिणां
(।*) लक्ष्मीरप्पुरसो लतेव पवनप्रायासिता यासिता धूलिन्नैव दिशो-

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29 शमद्रिपुयशस्सन्तानकं तानकं ॥ ३१ ॥
त्रस्यत्केरलपाङ्यचौलिकनृपस्संपल्लव पल्लवं प्रम्लानि गमयन्कलिंगमगधप्रायासको
यासकः (।*) गर्ज्जद्गुर्ज्जरमौशौ—
30 शौर्यविलयो लंकारयन्तुद्योगस्तदनिन्धशासनमतस्सद्विक्रमो विक्रमः ॥ ३२ ॥ निकृति
विकृतगंगाश्शृंखलोवद्धनिष्ठा मृतिमयूरनुकूला मण्डलेशा स्वभृ-
31 त्या (।*) विरजसमहितेनुर्यस्य वाह्यालिभूमिं परिवृति विष्ट्या वेंगिनाथादयोपि
॥ ३३ ॥ राजामात्यवराविव स्वहितकार्यालस्यनष्टौ हठाद्दण्डेनैवनि-
32 यम्य मूकवधिरावानीय हेलापुरे (।*)
लंकातच्छिल तत्प्रभुप्रतिकृती **का (ण्यी) (ञ्ची)** मुषेतौ ततः कीर्त्तिस्तम्भनिभौ
शिवायनके येनेह संस्थापितौ ॥ ३८ ॥ या-
33 स्या कीर्त्तिस्तृलोक्यान्निजभुवनभरं भर्त्तुमासीत्समर्थ । पुत्रश्चास्माकमेकस्सफलमिति
कृतं ज्जन्म धर्म्मैरनेकैः (।*) किं कर्त्तु स्थेयमस्मिन्निति विम-
34 लयश‿पुण्यशोपानमार्ग्गं स्वर्गप्रीत्तुंगसौध प्रतिरदनुपमः कीर्त्तिम्वे (मे) वानुयात्तः
(तः) ॥ ३४ ॥
वन्धूनां वन्धुण्णामुचितनिजकुले पूर्व्वजानां प्रजानां जाता-
35 नां वल्लभानां भुवनभरितसत्कीर्त्तिमूर्त्तिस्थतां (।*) त्रातुं कीर्त्ति सलोकां
कलिकलुषमथो हंतुमन्तो रिपूणां श्रीमान्सिहासनस्थो बुधनुतचरितोमोघव-
36 र्ष प्रशस्ति ॥ ३६ ॥ त्रातुनम्रान्विजेतुं रणशिरसि परान्प्राथकेभ्य‿प्र(ा) दातं
निर्व्वोढुं रूढ़िसत्यं रणिपरिवृढी नेहशोन्यः (।*) इत्थं प्रोत्थाय सार्थ पृथुरवद-
37 ढक्कादिमन्द्रप्रघोषो यसोन्द्रस्यैव नित्यं ध्वनति कलिमलध्वन्सिनो मन्दिराग्रे ॥ ३७ ॥
दृष्ट्वा तन्नवराज्जमर्ज्जि(त) वृहद्धर्म्मप्रभावं नृपं भय षोडशराज्य-
38 वत्कृतयुय‿प्रारम्भ इत्याकुलः (।*) नश्यन्नन्तरनुप्रविश्य विषमो मायामयांसौ
कलिः सामन्तान्सचिवन्स्ववान्धवजनानक्षोभयत्स्वीकृताम् ॥ ३८ ॥
39 शठमत्रं प्रविधायत्कूटशपथै रोशस्वतंत्रा स्वयं विनिहत्योचितयुक्त कारिपुरुषान्सर्व्वे
स्वयंग्राहिणः (।*) परयीषिदुहिता स्वसेति न पु-
40 नर्भेद‿पशुनामिव प्रभुरेवं कलिकालमित्यवसितं सद्वृत्तमुधृतः ॥ ३९ ॥
विततमहिमधाम्नि व्योम्नि संहृत्य धाम्नमितवति महतीन्दोम्मेण्ड-
41 लं ताराकाश्च (।*) उदयमहिमभाजो भ्राजितास्सप्रतापे विरतवति विजिह्मा-
श्चोर्जितास्तावदेव (:) ॥ ४० ॥ गुरुवुधमनुयातस्सार्यपातालमल्ला-
42 दुदयगिरिमहिम्नोरदृमार्तण्डदेवः । पुनरुदयमुपेत्योधृत्ततेजस्विचक्रं प्रतिहतमथ कृत्वा
लोकमेक पुनाति ॥ ४१ ॥ राजात्मा मन एव तस्य

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43 सचिवरसामन्यचक्रं पुनस्तनीत्येन्दियवर्ग्ग एष विधिवद्रागादयस्सेवकाः (।*) देहस्थानधिष्ठित स्वविषयं भोक्तु स्वतन्त्रः क्षमस्त-

44 स्मन्भोक्तरि सन्निपातविवशे सर्व्वेंपिनश्यन्ति ते ॥ ४२ ॥ दोषानौषधवद्धनाननिलवत्शुष्केन्धनान्यग्निवत् ध्वावन्तं भानुवदात्मपूर्व्वज-

45 समाम्नायागतान्द्रोहकान (।*) सतापान्विनिहत्य यः कलिमलं धात्र्यादिसम्प्रान्ततः (।) कीर्त्या चन्द्रिक एव चन्द्र धवलच्छत्रश्रिया

46 भाजितः ॥ ४३ ॥ यण्डाभिहतीत्तरीरिव फलं मुक्ताफलं मण्डलात् (।) यातं शूकरयूथवद्गहनतस्तन्मन्दिरं हास्तिकं । यत्कोपोग्र-

47 दवाग्निदग्धतनवः प्राप्ता विभूतिं पने (।) तत्पाद्रोपनतप्रसादतनवः प्राप्तो विभूतिम्पर ॥ ४४ ॥ यस्याज्ञां परिचक्रि स्रजमिवाजस्रं शि-

48 रोभिर्व्वहन्त्यादिग्दन्तिघटावलीमुखपटः कीर्त्तिप्रतानस्सतः (।) यत्रस्थ स्वकरप्रतापमंहिमा कस्यापि दूरस्थितः (।) तेजक्रांतसमस्तभूभृदि-

49 न रवासौ न कस्योपरि ॥ ४५ ॥ यद्वारे परमण्डलाधिपतयो दौवारिकैर्व्वारिकैरा-स्थानावसरं प्रतीक्ष्य वहिरप्पध्यासिता यासिता । गाणिक्त्रं वरत्रमौ-

50 क्तिकचितं तद्धास्तिकं हास्तिकं (।) नादास्याम यदीति यत्र निजक पश्यन्ति नश्यन्ति च ॥ ४६ ॥ सर्प्पं पातुमसो ददो निजतनुं जीमूतकेतोस्सुतः (।) श्येनायाथ शिवि

51 कपोतपरिरक्षात्थं दधीचोर्त्थिने । तेप्येकैकमतप्पयन्किल महालक्ष्म्यै स्वावामांगुलि लोकोपद्रवशान्तये स्म विशति श्रीवीरनारायणः ॥ ४७ ॥ **हत्वा भ्रातर-**

52 **मेव राज्यमहरद्देवीं च दीनस्ततो लक्ष कोटिमलेखयन्किलं कलौ दाता स गुप्तान्वयः (।*)** येनात्याजि तनु स्वराज्य-कसकृद्वाह्यार्थकैः का कथा (।) ही-

53 प्तस्योन्नतिराष्ट्रकूटतिलको दावेति कीर्त्यावपि ॥ ४८ ॥ स्वभुजभुजसनिर्स्त्रिशोग्र-दष्टप्रवल (वल) रिपुसमूहेमोधवर्षे भधीशे । (।) न दध-

54 ति पदमीतिव्याधिदुष्कालकाले (।) हिमशिशिरवसन्तग्रीष्मवर्षाशरसु ॥ ४९ ॥ चतुरप्तसुद्रपर्यन्तः समुद्रः यत्प्रसाधितं (।*) भग्ना समस्तभूपालमुद्रा ग-

55 रुऽमुद्रया ॥ ५० ॥ राजन्द्रास्ते वन्दनीस्तु पूर्व्वे येषान्धर्म्मा‿पालानीयोस्मदादैः (।*) ध्वस्ता दुष्टा वर्त्तमानास्सधर्म्मं प्रात्थ्र्या ये ते भाविनः पार्थिवेन्द्राः ॥ ५१ ॥ भुक्त क-

56 श्चिक्रमेणापरेभ्यो दत्तं चान्यैस्त्यवतमेवापरैय्यंत् (।*) कस्थानित्ये तत्र राज्यं

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महद्भिः कीर्त्त्या धर्म्मः केवलं पालनीयं ।। ५२ ।। तेनेदमनिलविद्युचञ्चलमवलो-
57 क्य जीवितमसारं । (।) क्षितिदानपरमपुरायं प्रवर्त्तितो ब्रह्मदायोयं ।। ५३ ।।
सच परमभट्टारकमहाराजाधिराजपरमेश्वर श्रीजगतुंगदेवपादानुध्यातपर-
58 मभट्टारकमहाराजाधिराजपरमेश्परश्रीपृथ्वीवल्लभ-**श्रीमदमोघबर्ष-श्रीवल्लभ** नरेन्द्र-
देवः कुशली सर्व्वानिव यथासम्बन्ध्यमानकान्राष्ट्रपतिविषयपति-
59 ग्रामकूटयुक्तकनियुक्ताधिकारिकमहत्तरादीं समादिशत्यस्तु (।।) वस्संविदितं यथा
मान्यखेटराजधान्यातस्थितेन मया मातापित्रोरात्मन (कं) श्चं हिकामु-
60 त्रिकपुण्ययशोभिवृद्धये ।। ७ ।। करहऽविनर्गतभरद्वामाग्निवेश्यानां आंगिरसपारूह-
स्पत्यानां भारद्वानाजेसब्रह्मचारिणे साविकूवारऋ-
61 मइतपौत्राय । गोलसऽगमिपुत्राय । नरसिघदीक्षितः पुनरपि तस्मै विषयविनिर्गता
तस्मै गोत्रे न भट्टपौत्राय । गोविन्दभट्ट-
62 पुत्राय । रक्छादित्यक्रम इतः । तस्मि देषे ।
वड्डमुखसब्रह्मचारिणे दावडिगहियसहायसपौत्राय । विष्णुभट्ट पुत्राय । तिविक्रम-
63 षडंगमिः । पुनरपि तस्मि देषे वच्छगोत्रसब्रह्मचारिणे । हरिभट्टपौत्राय । गोवादित्य-
भट्टपुत्राय । केसवगहियसाहायः ।
64 चतुकाःनां वह्वृचसखानां । पवं चतुकः ब्राह्मणानां ग्रामो दत्तः संजाणसमीपवर्त्तिनः
चतुर्विशतिग्राममध्ये । रुरिवल्लिकानामग्रामः तस्य चाघाट-
65 नानिः पूर्व्वतः कल्लुवी समुद्रगामिनी नदी । दक्षिणतः उप्पलहत्थकं भट्टग्रामः ।
पश्चिमतः नन्दग्रामः । उत्तरतः धन्नवल्लिकाग्रामः । अयं ग्रामस्य संज्जाने
66 पत्तने शुंकंन शुष्णायामिग्रामं सवृक्षमालाकुलं भोक्तव्यं । स्वभयं चतुराघाटनोप-
लक्षितः सोद्र गंस्सो-परिकरः सदण्डदपराधः सभूतापात्त प्रत्ययः सोत्प-
67 द्यमानविष्टिकः सधान्यहिरण्यादेयः अचाटभटप्रवेश्यः सर्व्वराज**कीयानामहस्त-**
प्रक्षेपणीयः आचन्द्रार्क्कार्णवक्षितिसरित्पर्व्वतसमकालिनः पुत्रपौत्रान्वयक्रमो-
68 पभोग्यः पूर्व्वप्रत्यब्रह्मदेवदायरहितोभ्यन्तर-सिद्धपाय भूमिच्छिद्रन्यास्न **शकनृप-**
कालातीतसंवत्सरशतेषु सप्तसु नवतृतयत्यधिकेषु नन्दनसंवत्सरान्तर्गतपुष्य-
69 मास उत्तरायणमहापर्व्वणि वलिचरुवैश्वदेवाग्निहोत्रतिथिशं (सं) तर्प्पंकात्थं
अघोदकादिससर्ग्गेण प्रतिपादितः अस्तोस्यो चितया ब्रह्मदायस्थित्या भंजुतो भोज-
70 यतः कृषयतः प्रविशतो वा न कैश्चित्यापि परिपन्थना कार्य्या तथागामिभद्रनृपति-
भिरस्म-द्वंश्यैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोला-
71 न्यनित्यैश्वर्य्याणि त्रिणाग्रलग्नजलविन्दुचंचल च जीवितमाकलस्यस्वदायनिर्व्वि-

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शेषोयमस्मद्दायानुमन्तव्यः प्रतिपालयितव्यश्च ।। यश्चाज्ञानतिमिरपट-
72 लावृतमतिराच्छिद्यमानकं चानुमोदेत स पंचभिर्म्महापातकैस्सोपपातकैश्च संयुक्त-
स्यादित्युक्त च भगवता वेदव्यासेन । व्यासेन षष्ठि वर्षसहस्रा-
73 णि स्वर्गे तिष्ठति भूमिदः (।*) आच्छेता (त्ता) चानुमन्ता च तान्येव नरके
वसेत् (।।) विन्ध्याटवीष्वतोपासु शुष्ककोटरवासिनः (।*) कृष्णासर्प्पा हि
जायन्ते भूमिदानं हरन्ति
74 चेत् ।। ५५ ।। अग्नेरपत्य प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्य्यसुताश्च गावः (।*)
लोकत्रयं तेन भवेद्ध दत्तं यः काण्चनं गां च महीं च दद्यात् ।। ५६ ।। वहुभिर्व्वसुधा
भुक्ता
75 राजभिस्सगरादिभिः (।*) यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ।। ४६ ।।
स्वदत्ताम्परदत्तां वा यत्नाद्रक्ष नराधिप (।*) मही महिमतां श्रेष्ठं दानाच्छ्रेयोनु-
पालनं ।। ५८ ।।
76 इति कमलदलाम्बुविन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितं च (।*) अति-
विमलमनोभिरात्मनीर्न्न हि पुरुष‿परिकीर्त्तयो विप्याः ।। ४९ ।। लिखितं चैत
धर्म्मधि-
77 करणसेनभोगिकेन वालभकायस्थवंशजातेन । **श्रीमदमोघवर्षदेवकमलानुजीविना**
गुणधवलेन वत्सराजसूनुना ।। महत्तको
78 गोगूण्णक राजास्वमुखादेशेन दूतकमिति ।। मंगल महश्री ।। ६ ।।

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6

अन्य शिलालेख
MISCELLANEOUS INSCRIPTIONS

1. कुशाणकालीन तक्षशिला रजत पट्ट लेख
TAXILA SILVER SCROLL INSCRIPTION OF A KUSANA KING

स्थान : तक्षशिला	Place : Taxila
भाषा : प्राकृत	Language : Prakrit
लिपि : खरोष्ठी	Script : Kharosthi

1 स १(×)१००(+)२०(+)१०(+)४(+)१(+)१ अयस
अषडस मसस दिवसे १०(+)४(+)१ इश दिवसे
प्रतिदस्तवित भगवतो धतु [ओ] उर [स]-

2 केण इंतव्हिअ-पुत्रण बहलिएण णोअचए णगरे वस्तवेण [।] तेण इमे प्रदिस्तवित भगवतो धनुओ धमर-

3 इए तक्षशि(ल)ए तणुवए बोसिसत्व-गहमि महरजस रजति रजस देवपुत्रस खुषणस अरोग दक्षिणए

4 सर्व-बुधण पुयए प्रचग-बुधण पुयए अरह (त) ण पुयए सर्व स (त्व) ण पुयए मत-पितु पुयए मित्रमच-अति-स-

5 लोहि (त) ण पूयए अत्वणो अरोग दक्षिणए णि (वि) णए [।] होतु अ (य) दे सम-परिचगो [।]

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2. जीवितगुप्त द्वितीय का देव बरनाक लेख
(आठवीं शताब्दी)

DEO-BARNAK INSCRIPTION OF JIVITAGUPTA II
(c. 8th Century A.D.)

नमः स्वस्ति शक्ति त्रयो पात्त जय शब्देन महानौहास्त्यश्वपत्ति सम्भारदुर्निवाराज्जय स्कन्धावारात गोमति कोट्टकसमीप वासकं;.......श्री माधवगुप्तः तस्य पुत्रः तत्पादानुध्यातो परम भट्टारिकायां राज्ञां महादेव्यां श्री मत्यामुत्पन्नः परम भागवत श्री आदित्यसेन देव तस्य पुत्रः तत्पादानुध्यातो परम भट्टारिकायां राज्ञां महादेव्यां श्री कोणदेव्यामुत्पन्नः परम माहेश्वर परम भट्टारक महाराजाधिराज परमेश्वर श्री देवगुप्त-देवः तस्य पुत्रः तत्पादानुध्यातो परम भट्टारिकायां राज्ञां महादेव्यां श्री कमलादेव्यां उत्पन्नः परम माहेश्वर परम भट्टारक महाराजाधिराज परमेश्वर श्री विष्णुगुप्तदेवः तस्य पुत्रः तत्पादानुध्यातो परम भट्टारिकायां राज्ञां महादेव्यां श्री इज्जादेव्यामुत्पन्नः परम.......परम भट्टारक महाराजाधिराज परमेश्वर श्री जीवितगुप्तदेव कुशली नगर भुक्तौ वालवी विषयैक श्रीवा ? वो पद्रलिक (क्षा) नृत शयाति वारुणिका ग्राम गोष्ठ नकुल तलवाटक दूत सीमा कर्मकमधा.......टक राज पुत्र राजामात्य महाक्षटिक महादण्डनायक महाप्रतिहार महा सा.......प्रभातस.......कुमारामात्य राज स्थानीयो-परिक.......धिक चौराधरणिक दाण्डिक दण्डपाशिक.......क.......शणि वलव्यायत किशोर वाटक ग्राम.......मणिकग.......पटिकर्म.......रसक.......तास्मत्पाद प्रसादोपजीविनः च प्रति वासिनस च ब्राह्मणोत्तर महत्तरक कुक्षीपुर.......विज्ञापति श्री वरुणवासि भट्टारक प्रतिबद्ध भोजक सूर्यमित्रेण उपरिलिखित.......ग्रामाधि संयुक्त.... परमेश्वर श्री बालादित्यदेवेन स्वशासनेन भागव श्री वरुण वासि भट्टारक.......क.... व परिवाटक.......भोजक हंस मित्रस्य सभापतया यथा कलाध्यासिभिश्च एवं परमेश्वर श्री सर्ववर्मन.......भोजकं ऋषिमित्र.......यतकं एवं परमेश्वर.......शासन दानेन भोजक दूर्घमित्रस्यानुमोदित.......तेंन.......भुज्यते तदहं किमपि.......एवं मतिमान्.......अनुयामोदितमिति सर्व समज्ञापना.......इता....... पभु.......वरुण-वास्या यतनं तदनुदत्तम्.......त्यक्ष.......सोद्रगं सोपरिकरं सदासापराधपंच.......

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3. उदयमान का दुधापानी शिलालेख
THE DUDHAPANI ROCK INSCRIPTION OF UDAYMANA

1 [ओं]
श्रीरान्मोदेहप्रतिमासहस्रमालेक्य भोगो [न्द्रफ] णामणिस्थं ।
ई [र्ष्याकु] ला कर तले] न हरे प्रहा [र] मुल्ला [सय] न्ती भ तु [कि]
येव: ।। (१४—१)
व [ब] भूव पूर्व्वम्मगधाधिराज: श्रीआदिसिङ्गोरिगजै [क] सिङ्ग: श्रीआदि
पराक्रमैर्य प्रथितोद्वितीय:
2 श्री मज्ज [स]न्ध इव द्वितीय: ।
अस्याम्न [म] रशाल्य मल्याञ्छिङ्गलाय [ान्त] थैव च । नभूतीष [राड]
के चापि व [ब] भूवाधिपति पुण अथ कस्प्निन्श्रि [न्स] मये १८
(कस्प्नि श्रि) वणिजो भ्रातंरस्त्रय । तामलिप्ति [म] योध्यायायंयु: पूर्व्वम्वाणि-
ज्यया (पूर्व्ववं) ।। १९
भूय: प्रति निवृत्तास्ते स्वामवा स यिया सव ।। (१)
3 प्रयोजनेन केनापि चिरञ्चक्कुरिह स्थिति ।।
सुवर्ण्णमणिमाणिक्यमुक्ता प्रभृति यैर्द्धनं ।
वित्तपस्पर्द्ध येवासोदपर्यन्त मुपार्ज्जित ।।
सर्व्वभूताश्रयास्प्तत्यदयादाक्षिण्य शालिन: ।
स्रष्ठा (ष्ठा) रइव लोकस्यक्षय: क्षितिमुपागता: ।।
केलास: कठिन: कलङ्क—
4 मलिनश्चन्द्रस्तुषाराचल:
प्रायस्तीक्ष्ण करप्रहारविवशो नित्यङ्गलेत्येव हि ।
येषामन व (ब) भूव निर्म्म्लगुणो शीलस्य
नैवोपमा ।। २०
दातृत्वेन समोव (ब) भूव न पूरा करार्णोपियेषामसो ।
शौर्येणापि जगज्जिगीषुरगमत् २१ (गमन्नैवा)
5 नैवार्ज्जुनस्तुल्याता
ये चासह्यपरावक्रमपदाक्रान्त मिलोकोतला
वीरानाहवमूर्द्धमु प्रव (ब) लिन स्वं पङ्क निवोच्चिक्षिषु: ।।
दिक्काम (मि) नीतनुविलेपनचन्दनानि [रा] न्याश्रिय स्तन-

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नटोविकटाशुकानि २२ (विकटांशुकानि) ।
अद्यापि चन्द्रकरहारतुषारभान्सि (भांसि एवं यशांसि)
सर्व्वा दिशो धवलयन्तियशा [न्सि] येषां ।।
विद्यासमुन्नतगुण
6 अपि न [स्प्नयान्धा] नम्राः सुदूरमथ
चोन्नतिमूर्त्तिभाज (चोन्नतम्)
निस्त्रिङ्गनिष्ठुरकराः (निस्त्रिश) [कृ] पयाकुलाश्रये
चार्थिकल्पतवरः शिवशौरिभक्ता ।।
स श्रीमानादि (सिङ्गोथ) कदाचिदटवीमिमां ।
प्रारव्धी (व्धी) खेलनोव्युक्तग्वंप्रविवेशानीश्वर ।।
7 सभाहूय स पल्लीभितयाज्जनं ।
यूयमद्यावलगकमसाम्यं (साम्यो—साम्य) ददाताश्विति ।।
अमत्यस्तन्समाकरारार्य [तूर्ण] म्व (म्व) लवरिग्र ।।
वणिजां भ्रातरं ज्येष्ठमुदयमानमुपागतमत ।।
राज्ञोवलगनार्थाय तमभ्यर्थ्य प्रयन्तः ।
प्रेषयामास तन्सोपि वल्लभोभून्सहीपते ।।
8 अल्पैरहोमिरनुभूय नृपप्रसादं श्रीपहव (ब)
न्धमधिगम्यततः क्कमेण ।
श्री आदिसिंहनृ पतिस्पारिवो (बो) दय [वे] न [स] न्सानितो भ्रमर-
शाल्मलि पल्लिलोक ।।
तुष्टास्ततो भ्रमरशाल्मलिवासिनस्ते
भूयस्तमागतमुपेत्य जन ग्वं प्रणम्य ।
राजा भव त्वमिह पालय पल्लिमेतामित्या-
9 दितत्परधियोभिदधुस्तमुच्चैः—
स्वन्नाम भवत्विति प्रतिवचस्तस्मन्समाकरार्ण्यते
तस्मे राज्यपदन्ददुः क्षितिभृताप्याज्ञापि [ता] स्तत्कृते ।
सोस्मिन्विक्कमखण्डिरिसुभटश्रेणिः श्रुतार्थाश्रेरं
राज्यन्निर्जित सर्व्वपल्लिरकरोन्नान्मोदयाख्यो नृपः ।।
यस्य त्यागनयान्वयोन्नतिगुणग्राधिपत्यार्ज्जितां ।
10 कीर्त्तिचन्द्रकरावदातसुमागामद्यापि सोत्कण्ठिताः ।
रोहासोनसुरागंनाजनक्तप्रीतिन्सुरेन्द्रालयप्रान्तप्रोस्थितकल्पः पादपतले गायन्त

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सिंधस्तयः ।
आगत्योदयमाननस्तुवरेघाभ्यार्येतस्तदा ।
पल्लीदयेपि रान्यार्थभ्रातरौ विससर्ज्जनसः ।।
श्रीमाच्छीधौतमानाख्यः प्रख्यातो [न] भूति
11 षण्डके ।
वश्यान्मोदयमानस्य चिरं राज्यमचीकरत ।।
प्रचण्डसुभयटोपखण्डि तामिनेमंडलः ।
अभूदजितमानोपिच्छिङ्गलाया महीपतिः-
पत्युर्भ्रमरशालमल्याश्रिछङ्गला [न ?] भूतिषण्कौ ।
वश्यो व (ब) भूवतुः पूर्व्वमेवमेतोयत्वामिमः
आरभ्योदयमानमादि पुरुषं गोभं
12 क्रमोयमहा
नस्साकम्परिवर्द्धमानम महिमेत्यालोक्याते पूर्व्वजा
अस्योपभवात्कदाचिदनाहन्त्यानिकंस्यादिदं ।
सत्पल्लीद्यमित्यवेत्य चखनुग्वं प्राशस्त्यवर्ण्णनिमान
यावप्रान्तमरीचिरचकचयव्याप्तत्रिलोकोच्छय
चक्रं-चक्रधरो वि (वि) भात्ति गिरिशोयावद्धवानीयाति ।
13 यावल्लोकसिसृक्षयाकुलचिन्तालसश्चात्मभूर्गर्भस्योदयमानदेवनृपतेस्तावस्थिति-
दृश्यानाम

4. महेन्द्रपाल का दिघवा-दुबौली लेख
(जिला छपरा, बिहार)

DIGHWA-DUBAULI PLATE OF MAHENDRAPALA
(Chapra District, Bihar)

परमवैष्णवो महाराजा श्री देवशक्ति देवस्तस्य पुत्रस्तत्पादानुध्यातः श्री भूभिका-देव्यमुत्पन्नः परममाहेश्वरो महाराज श्री वत्सराज देवस्तस्यपुत्रस्तत्पादानुध्यातः श्री सुन्दरी देव्यमतन्नः परमभागवत भक्तो महाराज श्री नागभट्ट देवस्तस्यपुत्र-स्तत्पादानुध्यातः श्री मदइष्टादेव्यामुत्पन्नः परमादित्य भक्तो महाराज श्री रामभद्र देवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमदाप्पादेव्यामुत्पन्नः परम्मगवतीभक्तोमहाराज श्री भोजदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीचन्द्रभट्टारिकादेव्यामुत्पन्नः परमभगवती भक्तो महाराज श्री महेन्द्रपालदेवः ।।

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6 ओं स्वस्ति श्री महोक्ष्यसमयाभितानेक गोहस्त्यास्वरथपतिसम्पन्नस्कन्दावारात परमवैष्णवो
7 श्रावस्ती
8 भुक्तौ । श्रावस्तीमण्डलान्तः पति । वालयिका विषयसम्बध पानीयकग्रामसमु-
9 पगतान सर्व्वानेव यथास्थान निभुक्तान पतिवासिनश्च समाज्ञतियति । उपरिलि
10 खित ग्राम सर्व्वायसमेत आचन्दार्कक्षितिकालम पूर्वदत्तदवब्रह्मदेय वर्ज्जितो
11 मयापित्रोः पुन्याभिवृद्धये । सावर्ण्णसिगोत्र कौथुम छन्दोग सब्रह्मचारी-
12 भट्टपक्ष्मासाराय सवितुः कुम्भ संक्रान्तौ स्नात्वा प्रतिग्रहेण प्रतिपादित इति विदित्व ।
13 भवद्भिसमनुमन्नव्यम् प्रतिवासिर्भिप्याज्ञा श्रवण विधेयैर्भूत्वासर्व्वाय अस्य समु-
14 पनेया इति ।। श्रीमद्भाक प्रयुक्तस्य शासनस्य स्थिरायतेः ।। सम्वत्सरा १०० ५० ५ माघ शुदि १० निवद्धम ।।

5. गोविन्द चन्द्रदेव का मनेर ताम्रपत्र
MANER COPPERPLATE OF GOVINDA CHANDRADEVA

1 स्वस्ति अकुण्ठोत्कण्ठवैकुण्ठकण्ठपीठलुठत्कः ।
संरम्भः सुरतारम्भे स श्रियः श्रेयसेस्तु वः ।।
आसीद शीतद्यु तिवंशजातक्ष्मापाल-मालासु दिवंग-
2 तासु । साक्षाद्विवस्वानिव भूरि धाम्ना नाम्ना यशोविग्रह इत्युदारः ।।
तत्सुतोऽभून्महीचन्द्रपूचन्द्रधामनिभं निजम् । येनापारमकूपार-पारे व्यापारितं यशः ।। तस्या भूत्तन-
3 यो नयक-रसिकः क्रान्तद्विषन्मण्डलो विध्वस्तोद्धतवीरयोधतिमिरः
श्री चन्द्रदेवीनृपः । येनोदारतरप्रतापशमिताशेषप्रजोपद्रवं श्री मद्गाधिपुराधि-राज्यमसमं दो—
4 विक्रमेणार्जितम् ।। तीर्थानि काशिकुशिकोत्तर-कोशलेन्द्र-स्थानीयकानिः
परिपालयताभिगम्य । हेमात्मतुल्यनिशं ददता द्विजेभ्यो येनाङ्किता वसुमती शतशस्तुला-
5 भिः ।। तस्यात्मजो मदनपाल इतिक्षितीन्द्र-चूड़ामणिर्विजयते निजगोत्र चन्द्रः ।
यस्याभिषेककलसोल्लसितैः पयोभिः प्रक्षालित कलिरजः— पटलं धरित्रयाः ।।
6 यस्यासीद्विजयप्रयाणसमये तुङ्गाचलोच्चैश्चलन्माद्यात्कुम्भिपदक्रमासमभर भ्रश्यन्मही-

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मण्डल । चूडारत्नविभिन्नतातालुगलितस्त्यान । सृमुद्भासित: शेष: पेषवषादि-
7 व क्षणमसौ क्रीड़ेनिलीनाननः । तस्मादजायत निजाय तवाहुवल्लिबन्धावरुद्ध
नवराज्यगाजो नरेन्द्रः । सान्द्रामृतद्रवमुचां प्रभवोगवां यो गोविन्द चन्द्र इति
च-
8 न्द्र इवाम्वुराशेः ।। नकथमप्यलभन्तरतरणक्षमांस्तिस्टषु दिक्षु गजानथ वज्रिणः ।
ककुभिवरभ्रमुवल्लभप्रतिभटा इव यस्य घटागजाः ।। सोयं समस्त राज-
9 चक्संसेवितचरणः ।। परमभट्टारकमहाराजाधिराजे परमेश्वर परम-माहेश्वर
निजभुजोर्पाजित-श्री कान्यकुब्जाधिपत्य श्री चन्द्रदेव-पादानुध्यात परमभट्टार कमट्टा
10 राजाधिराज परमेश्वर परमाहेश्वर श्री-मदनपालदेवपादानुध्यात परमभट्टारक
महाराजाधिराज परमेश्वर परममाहश्वराश्वपति गजपतिनरति राज
11 त्रयाधिपति विविधविद्याविचार वाचस्पति श्री-मद्गोविन्दचन्द्र देवो विजयी
मनियरे (मनियरे) पतलायो गुणा देसह पड़ली ग्राम निवासिनो निखिल जान
पदानुपगता-
12 नपि च राजराज्ञी युवराज मन्त्रिपुरोहित प्रतिहारसेनापतिभाण्डागारिकाक्षपटलिक-
भिषग्नैमित्तिकान्तः-पृरिकदू तकरितृरकापत्तनान्तरस्थानरोकुला
13 धिकारिपुषानाज्ञापयति वोधयत्यादिशति च यथा विदित्तमस्तु भवतां यथोगरि-
लिखितग्रामः सजलस्थलः सलोहलवणाकरः समत्स्याकरः सगर्तोषरः
14 समधूकाम्रवनवाटिका विटपतृणयुति गोचर-पर्य्यन्तः सोर्ध्वाधश्चतुराघाटे विशुद्धः
ससीमापर्य्यन्तः त्रयशीत्यधिकैकादशशत संवत्सरे ज्येष्ठे मासि कृष्णापक्षैका
15 दश्यां रविदिनेडङ्कतः सँवत ११८३ ज्यैष्ठ वदि ११ रवौ श्री कान्यकुब्ज-गङ्गाया
स्नात्वा विधिवन्मन्त्र देवमुनिमनुजभूतपितृगणां-स्वर्पयित्वा तिमिकपटलपाटन
पटुमहस-
16 मुष्णरोचिषमुरस्थायौषधिपतिशकलशेखरँ समभ्यर्च्य त्रिभुवनत्रातुर्वासुदेवस्य पूजां
विधाय प्रचुर पायसेन हविषा हविर्भुजं हुत्वा माता पित्रोरात्मन श्च पु
17 ण्यशोभिवृद्धये-स्माभिगोकर्ण-कुशलता-पूतकरतलो-दकपूर्वं काश्यपगोत्रायु काश्यपा-
वत्सारनैध्रुवत्रिप्रण्य ठक्कुरशिवपौत्राय ठक्कुरदेडभ-
18 पुत्राय श्रीगणेश्वरशर्म्मणे ब्राह्मणाय चन्द्रार्कं यावच्छासनीकृत्य प्रदत्तोमत्वा यथा-
दीयमान भागभोगकर प्रवणिकर तुरष्कदण्डप्रभृति सर्वादाया-
19 नाज्ञाविधेयीभूय दास्ययेति❀ भवन्तिचात्र स्लोकाः । भूमियँः प्रतिगृह्णाति यश्च
भूमिं प्रयच्छति । उभौतौ पूण्यकर्माणौ नियतँ स्वर्गगा ।। मिनौ ।।
20 शङ्खँ भद्रासनंछत्रं वराश्वा वरवारणाः । भूमिदानस्य चानि फलमेतत्परन्दर ।।

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सर्वानेतान्भाविनः पार्थिवन्द्रान् भूयो भूयो याचते रामभद्रः
21 सामान्योयं धमसेतुर्नराणां काले काले पालनीयोभवद्भिः ।। बतुभिर्वसुधा भुक्ता
राजभिः सगरादिभिः । यस्य यस्य यदाभूमिस्तस्य तस्य ।। तदाफलम् ।.
22 गामेकां स्वर्णमेकञ्च भूमिरव्येकमङ्गुलम् । हरन्नरकमाप्नोति यावदाभूत संल्पवम्
तङागानां सहस्रेणाप्यश्वमेधशतेन च । गवाँ कोटिप्रदाने-
23 न भूमिहर्त्ता न शुध्यति ।। स्वदत्तां परदत्तां वा यो हरेत वसुंधराम् । सविष्ठायां
कृमिभूत्वा पितृभिः सहमज्जति ।। षष्टिर्वर्षसहस्राणि स्वर्गेवसति भूमि-
24 दः । आच्छेत्ता चानुमन्ता चतान्येव नरके बसेत् । बारिहीनेष्वरण्येषु शुष्क कोटर
वासिनः । कृष्णसर्पाश्च जायन्ते देवब्रह्मस्वहारिणः ।। यानीहद-
25 त्तानि पुरानरेन्द्रैर्दानाति धर्म्मार्थं यशस्कराणि । निर्माल्यवान्त प्रतिमानि
तानिकोनाम साधुः पुनराददीत ।। वाताभ्रमविभ्रममिदं वसुधाधिपत्य-
26 मापातमात्रमधुरा विषयोपभोगाः । प्राणास्तृणाग्रजलविन्दुसमानराणां धर्मः सखा
परमहो परलोकयाने ।। लिखितं चेदं ताम्रपट्टकं करणिक ठक्कर श्री विश्वभूपेनेति ।

6. जनिबिघ शिलालेख
JANIBIGHA INSCRIPTION

1 ॐ स्वस्ति ।। श्री मन्महावोधि प्रदंपुराणं परंम्पं
2 रीणं नियतं जिनानां । ह्यध्वस्थितानां स्थिति
3 रस्ति यत्र सम्बोधये वोधि तरोस्तलं च ।।
4 श्रीमद्वज्रासनाय स्थल जल सहितः कोटथ-
5 ला ग्राम एष आचन्द्रार्क्कं प्रदत्तस्तदधि वसत
6 ये मङ्गल स्वामि भिक्षोः । हस्ते श्री सिंघलस्य
7 त्रिपिटक कृतिनः शासनीकृत्य राज्ञा निर्व्या-
8 जः सप्तघट्टे हलकरक [लिं] तो बुद्धसेनात्मजे-
9 [न] ।। दतो दानमिमं ग्रामं जयसेनः सभूपतिः ।
10 [पी] ठी पतिरुवाचेदमाचार्यः सत्यबाग्वच ।। वंशे
11 मदीये यदि कोपिभपः शिष्टोऽथवा दुष्टत-
12 रो विनष्टः । व्यतिक्रमं चात्र करोति तस्य ता
13 तः खरः सूकरिका च माता ।। लमक्षण
14 सेनस्यातीत राज्य सं ८३ कार्तिक शुदि १५ ।।

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7. संग्रामगुप्त का पंचोभ ताम्रपत्र
THE PANCHOBH COPPERPLATE OF SAMGRAMAGUPTA

श्री संग्राम गुप्तः

1 ॐ स्वस्ति परमभट्टारक महाराजाधिराज

2 ॐ स्वस्ति परमभट्टारक महाराजाधिराज परमेश्वर परममाहेश्वर वृषभध्वज सोमान्वयजार्जुन वंशोद्भव जयपुर पर

3 मेश्वर महामण्डलिक श्री राजादित्यगुप्तदेव पादानुध्यात राजपुत्र श्री कृष्ण गुप्त सुत परम भट्टारक महाराजाधिराज परमेश्व

4 र परममाहेश्वर वृषभध्वज सामान्वयजार्ज्जुन वंशोद्भव जयपुर परमेश्वर महामण्डलिक श्रीमत् संग्राम गुप्त देवंपाद प्रवर्धमान विजय रा

5 ज्ये सप्तदश सम्वत्सरे कार्त्तिक कृष्ण नवम्याँ तिथौ श्री मज्जयस्कन्धवारात् अयमेव महाराजाधिराज महामाण्डलिक श्रीमत् संग्रामगुप्त देवो विजयी

6 ....वषय प्रतिवद्धवणिगमाग्रामे समुपग्र (ग) ताशेष राज्ञी राजपुत्र पात्र महा-सान्धिविग्रहिक महाव्यूहपति महाधिकारिकमहामुद्राधि कारिक

7 महामहत्तक (र) महापीलुपत्ति (ति) महासाधनिक महाक्षपटलिक महाप्रतीहार महाधर्माधिकरणिक महाकरणाध्यक्ष वार्ति नि (नै) बन्धिक महाकटुक

8 महौत्थिक तासनिक महादण्डनायक महादानिक महापाञ्चकलिक महासामन्तराणक महाश्रेष्ठि दानिक धूलिदानिक घट्टपाल खण्डपाल नरपति गुल्मपति

9 नौवलव्यापृत गोमहिष वि-बडवाध्यक्षादी नन्यानपि राजपादोपजीविनो मानयति बोधयति समादिशति च मतमस्तु भवताम् । उपरिलिखित

10 ग्रामोयंखण्डित चतुःसीमावच्छिणः सपल्किः सजलस्थलः साम्रमधुक सगर्त्तोषरः सनिमुभृष्टक (सनिम्वभृष्टिक) सोपधिनिधानाः (नः) सलोहलव

11 णाकरः समस्तपीडोपरिकर बर्ज्जितो अचाटभट प्रवेशो महतानुग्रहेण साण्डिल्यासित-दैवल्य प्रवराय कोलाञ्चयिविनिर्गत भट्ट श्रीरामपौ ।

12 त्राय भट्ट श्रीकृष्णादित्य पुत्राय यजुर्वेद विदुषे । (आ) युध्यबटुकभट्ट श्रीकुमर-स्वामिशर्मणे । युगादौ विधिवत् स्नात्वत्तताम्रशासनीकृत्य प्र

13 दत्तो यथोक्त फलकामैरस्माभिस्तुद्युष्माभिः सर्वे रेवाज्ञा श्रवणविधेयैः समस्त प्रत्यायापनयः कार्यः भाविभिश्च राजभिराचन्द्रर्क्कक्षित्य दधि

14 कालं परिपालनीयः अत्र भूपतेर्व्वंशानुकीर्त्तन श्लोकाः यद्भक्तिवृषभध्वजे

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यदभवज्जिष्णु स्तपस्याश्रित स्यीव्रः शङ्करसङ्गरो विजयिनी विद्या प्तिरीशाय (या) ।
15 रामा गुप्तवती समुद्र तनया येनात उच्चैस्तरो वंशो गुप्तवृषध्वजार्जुन जयैर्जुक्तो नृपाणामयम् ।।
नस्येन्दु स्फुरदुग्र निर्मलकुल भूपः प्रतापान्विता धर्म्म
16 प्राक्रमकीर्ति भूति विभवे देवा इवा वभुः
कान्तामुक्तवसुन्रा परिसरो भीत्येव रत्नाकरो येषां भूरि कडार पौरुषहृतो दूरं स सारोतरः ।।
ते
17 षु स्वर्ग्गमुपागतेषु पृथवीनाथो वभूवान्वयी, यं युद्धायध्वरवीरदारण रसाद्यज्ञेस्य (स) गुप्तं जगुः । वाणव्रात निघात चर्ण पृतनाक्षयात् चितीशाः क्षयं
18 यस्माञ्जग्मुरसौ ततोजय इति ख्यातो विपक्षान्तकः ।। सूर्य सज्जनपङ्कज सुरुगुरुर्व्वाक्यार्थ चिन्ताविधो । चन्द्रः स्त्रीकुमुदाकरे मलयजः सन्ताप दुःस्वक्ष ।
19 ये सिंहौ वैरिकरीन्द्रवृन्ददलने राजा ततो जायत श्री दामोदरगुप्त एव निखिलक्ष्मा ख्यातकीर्ति प्र (?) यः ।। जज्ञे वारिपुरन्दराग्नि मरुतामग्रं गृहीत्वेव यः
20 सेनाक्रान (न्न) वसुन्धरा गुरुभरप्रोत्रा (त्ताः) सिताहोश्वरः । यत्कीर्तिः कुलटेव विश्वमखिलं कुन्दावदाता ततः सोयं ताक्ष (२) सद्दक्ष विक्रमगति श्चामुण्डराजो युवा ।। सा
21 र्वणिस्तपनादिवौषधिपतिज्जातः समुद्रादिव प्रद्युम्नो मधुसूदनादिव गुहः संहार-कारादिव । रामः पङ्क्ति रथादिवामरपुरीनाथादिवे
22 न्द्रात्मजः तस्याद्भिग (३) देवगुप्तनृपतिः सत्यावतारः स्वयम् ।। पुत्रस्तस्य वभूव भूपति सभाप्रोद्भिवीर व्रतोद्दप्यद्वैरिविदारणस्फुरदतिस्का ।
23 रौजसमाश्रयः । धुन्वानो धनुरम्बुदध्वनि युधित्रासार्य की विद्विषां राजादित्य इति प्रतापदहनो ज्वाला करालीनृपः ।। नानाकाव्य कथा विनोदनिक
24 षग्रावा प्रजापालकः शश्वत्तंकुकलोक कल्पविटपी शृङ्का (ङ्गा) रदीक्षामुरुः । आवासो विनस्य साधु चरितस्याप्याश्रयो योभवत् वैदग्धस्यनिके
25 तनं प्रिय गिरा स्थानं स्थितेरालयः मर्यादां जन (ल) धेः प्रताप मिनतः शक्रात् समभ्युन्नतिं राहोरा क्रमणं गुरोर्व्विनायितां तेजस्वितामाग्नित । जग्राः ।
26 हैकधनुर्द्धरोनरपति र्योऽरातिवज्रस्वनो वाचं कांचिदुदीरयेदभिमतां सोयं सुखश्रादिणाः (णः) ।। य तावत् पृथु पाथवंशजनना भव्या नृपास्तत्
27 कीर्ति रक्षिष्यन्ति कुलक्रमादिति ब्रूमोन्यराजान् प्रति । तततकाल भुवामपिक्षिति

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भ्रितामेषास्फ द्धर्म्मंध र्मत्वेव परकीत्त:(र्त य:) सुकृतायानेनावि
28 लोप्या: क्वचित् ।। भवन्ति चात्रधर्मानु शंसिन: श्लोका: अन्नदानात् परं नास्ति
दान स्वर्गफल प्रदं। अन्नंहि जगत: प्राणा: तदन्नं भूमि संग्र (ग) तं ।।
अन्नदा ।
29 नात् परं प्रायो भूमिदानं बरं जगु: दाने च यत् फलं प्रोक्तंपालने च ततोधिक ।।
राजान् भूमि प्रयच्छान्यै: प्रदत्ताञ्चनुपालय असारेपि च संसार
30 जीविनस्य फलद्वय पालनं पर कीर्तिनां स्वयं कतृत्वमेवच अमु (मुं) दत्तां प्रयत्नेन
परिरक्ष युधिष्ठिर ।। महीं महाभूतां

8. विग्रहपाल तृतीय का बनगौन ताम्रपत्र
BANGAON COPPERPLATE OF VIGRAHAPALA III

1 सिद्धम् ।। मैत्रीं कारण्यरत्नप्रमुदित हृदय: प्रेयसीम् संदधान: सम्यक सम्बोधि-
2 विद्यासरिदमल जलक्षालिताजान पंख: जित्वाय: काम कारि प्र-
3 भवमभिभवम् शाश्वतीम् प्रापशान्तिम् स श्रीमान लोकनाथोज-
4 यति दशवलोन्यश्च गोपालदेव: ।। (१) लक्ष्मीजन्मनि-
5 केतनम् समकरो वोढुमक्षम: क्षमाभरम् पक्षच्छेद-
6 भयादुपस्थितवतामेकाश्रयो भूभृताम । मर्यादा परिपालनैक निरत: ।। सौर्यालयो-
स्माद्भूद्दुग्धांवोदि विलासहासि महिमा श्री धर्मपालोनृप: ।।२ राम-
7 स्येव गृहित सत्यतपस्तस्यानुरुगो गुणै: सौमित्रेरुंद पादि तुल्य महिमा वाक्पालना-
मानुज: । य: श्री मान्नय विक्रमैक वसविभ्रातु: स्थित: शासने शु-
8 न्या: शत्रुपताकिनिर्भिकरोदेकातपत्रा दिश: ।। (३) तस्मादुपेन्द्र चरितैंजगतीम्
पुनान: पुत्रो वभूव विजयी जयपालनामा । धर्म दिषाम् शमयिता युधि दे-
9 वपाले य: पूर्वजोजे भुवनराज्य सुखान्यवैनंषित ।। (४) श्रीमान विग्रहपाल-
स्ततशूनुरअजातशत्रु रिवजात: । शत्रुवनिता प्रसाधन विलेलोपि विमलासि
जलधार: ।। (५)
10 दिक्पालै: क्षितिपालनाय दधतम् देहे विभका गुणन श्रीमन्तम् जनयाम्वभूव तनयम्
नारायणम् स प्रभुम । य: क्षौणिपतिभि: शिरोमणिरुचाश्लिष्टाग्घ्र-
11 पीठोपालम् न्यायौपातमलंचकार चरितै: स्वैरेव धर्मासिनम ।। (६)
तोयाशयैर्जलधि मूलगंभीर गर्भेदेवालयैश्च कुल भुधर तुल्य कक्षै: । विख्या-
12 त कीर्तिरभवत्तनयश्च तस्य श्री राज्यपाल इति मध्यम लोकपाल: ।। (७)

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तस्मात्पूर्वक्षितिध्रान निधिरिव महसाम् राष्ट्रकूटानवयेन दोस्तुङ्गस्योतुङ्गमौ-
13 लेंदुहितरि तनयो भाग्यदेव्याम् प्रसूतः। श्रीमान गोपालदेंवाश्चिरतरमवनेरैक
पत्नया इवेको भर्त्ताभुन्नैक रत्नध्युतिरवाचित चतुः सिन्धु चित्रांशु-
14 कायः ॥ (८) यं स्वामिनं राजागुणैर्नूनमासेवते चारूतयानुरक्ता। उत्साह
मन्त्रप्रभुशक्ति लक्ष्मीः पृथ्विम् सपत्नीमिव शीलयन्ति ॥ (९) तस्माद्वभूवस-
15 यिर्तुवसु कोटिर्वषि। कालेन चन्द्र इव विग्रहपालदेवः। नेत्र प्रियेण विमलेन
कलामयेन येनोदितेन दलितो भुवनस्य तापः ॥ (१०) ह-
16 स सकल विपक्ष संगरे बाबुदर्पादनधिकृत विलुप्तं राज्यमासाद्य पित्र्यम। निहिति-
चरण पद्मो भूभुजां मूर्धनि तस्मादभवदवनिपालः श्री महि-
17 पालदेवः ॥ (११) त्यजन दोषाङ्गँ शिरसिकृत पादः क्षितिभृतां वितन्वन
सर्व्वाशः प्रसभमुदयाद्ररिव रविः। हतः स्निग्ध प्रकृतिर्नुरागौव व-
18 सतिः सुतो धन्यः पुन्यैर्जनि नयपालो नरपतिः ॥ (१२) पिताः सज्जन लोचनैः
स्मररिपोः पूजासूरक्तः सदा। संग्रामे धवलोधिकश्च हरितः
19 कालः कुले विद्विषाम। चार्तुवण्ण समाश्रयः सितयशः पुरैर्ज्जगदरज्जयन।
श्रीमद्विग्रहपालदेव नृपतिः पुन्यैर्ज्जनानामभूत ॥ (१३) देशे प्राची प्र-
20 चुर पयसि स्वच्छपाभिय तोयं स्वैर भ्रान्त्वा तदनु मलयोपत्यकाचन्दनेषु। कृत्वा
सान्द्रैर्मरुषु जड़तां शिकरैर्भ्रतुल्याः प्रालेचाद्रेः कटकमभ-
21 जन्यस्य सेनागजेन्द्रः ॥ (४) सखलु भागीरथी पथ प्रवर्तमान नानाविध नौवाटक
सम्पादित सेतुबन्ध निहित शैलशिखर श्रेणी विभ्रमान। निरति-
22 शयघन घनाघन घटा श्यामायमान वासरलक्ष्मी समारब्ध सन्तत जलद समय
सन्देहात। उदी चीनानेक नरपति प्राभृती कृता प्रमेय हय-
23 वाहिनी स्वरखुरोतरवात धूली धूसरित दिगन्तरालात। परमेश्वर सेवा समायाता-
शेष जम्बूद्वीप भूपालान्त पादात भरनमदवनेः।
24 काञ्चनपुर समावासीता श्रीमज्जयस्कन्धवारात परम सौगतो महाराजाधिराज
श्रीमन्नयपालदेव पादानुध्यातः परमेश्वर परम भट्टारको
25 महाराजाधिराजः श्री विग्रहपालदेवः कुशली। तीर भुक्तौ हौद्रेय वैषयिक
वसुकावर्त्तात। यथोप्तत्या पञ्चशतिकांशे ॥
26 समुपगताशेष राजपुरुषान। राज राजन्यक। राजपुत्रराजामात्य महासान्धि
विग्राह-
27 क। महाक्षपटलिक। महासामन्त। महासेनापति। महाप्रतिहार। दौह्साध-

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साधनिक । महादण्डनायक । महाकुमारामात्य । राजस्थानोपरि-
28 क दाशापराधिक । चौरोद्धरौणिक । दाण्डिक दाण्डपासिक । शौल्किक । गौल्मिक क्षेत्रप । प्रान्तपाल । कोट्टपाल । अङ्गरक्ष । तदायुक्त विनियुक्त-
29 क । हस्त्यस्वोष्ट्रनौवलव्यांप्रितक । किशोर वड़वागो महिष्यजाविकाध्यक्ष । दूतप्रेषनिक । गमागमिक । अभित्वरमान । विषयपति । ग्रामपति ।-
30 तरिक । गौड । मालव । खस । हूण । कुलिक । कर्ण्णाट । लाट । चाट । भट । सेवकादिन । अन्यांश्चाकीर्तितान । राजपादोपजीविनः प्रतिवासिनो
31 ब्राह्मणोतरान । महतोतम । कुटुम्बिपुरोग । मेदान्ध्र चाण्डाल पर्यन्तौ । यथाह मान्यति । बोधयति । समादिशति च । विदितमस्तु भवताम् ।
32 यथोपरिलिखितोय ग्रामार्द्धभुः स्वसिमात्रिण पूति गोचर पर्यन्ता सतला सोद्देशा साम्रामधुका सजल स्थला सगतोर्तोषरा सदशाप चारा
33 सचौरोद्वरणा । परिहृत सर्व पीड़ा । अचाट भट प्रवेशा । अकिं-
34 चित प्रग्राह्या । समस्त भाग भोग कर हिरण्यादि प्रत्याय स-
35 मेता । भूमिच्छिद्रन्यायेन आचन्द्रार्क क्षितिसमकाल-
36 म मातापित्रोरात्मनश्च पुण्य यशोभिवृद्वये भगवान्तम्
37 बुद्वभट्टारकमुद्दिश्य । शाण्डिल सगोत्राय ।
38 शाण्डिल्यासित देवल प्रवराय । नरसिंह सब्रह्म चारिणे । छन्दोगशाखाध्यायिने । मीमांसा व्याकरण तर्क विद्या विदे ।
39 कोलाञ्च विनिगताय । इट्टाहाक वास्तव्याय । योगस्वामी पौत्राय । तुंगपुत्राय । श्री घन्टुक शर्म्मणे । विषुवत संक्रान्त्याम् बिधिवत । ग-
40 ङ्गायाम् स्नात्वा शासनीकृत्य प्रदतास्माभि । अतो भवद्भिः सर्वैरेवानमन्तव्यम भाविभिरपि भूपतिभिः भूमेर्दान फल गौरवात । अपहरणे-
41 न च महानरकपात भयात । दानमिदमनुमोद्यानुपालनियम प्रतिवासिभिश्च श्रेत्रकैः आज्ञा श्रवण विधेयीभूय यथाकालं समु-
42 चित भाग भोग कर हिण्यादि प्रत्यायोपनयः काय इति । सम्वत् १७ अवयौ दिने २८ । भवन्ति चात्र धर्मानुशंसिनः श्लोकाः । बहुभिवसुधा दत्ता रा-
43 जभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ (१५) भूमिं यः प्रतिगृहणाति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्य कर्माणौ नित्यं स्वर्गगामी
44 नौ ।। (१६) गामेकम् स्वर्ण्णमेकान च भूमेरप्यर्द्धमंगुलम । हरन्नरकमायाति

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यावदाहूत सम्प्लवम् ।। (१७) षष्टी वर्ष सहस्राणि स्वर्गे मोदतिः भूमिदः । आक्षेप्ता चानु-
45 मन्ता च तान्येव नरके वसेत ।। (१८) स्वदतां वा यो हरेत वसुन्धराम । स विष्ठायां कृमिरभूत्वा पितृभिः सहपच्यते ।। (१९) सर्वानितान भाविनः पार्थिवेन्द्रान
46 भूयो भूयः प्रार्थयत्येष रामः । सामान्योयन धर्मसेतु र्नृपानां काले काले पालनियः क्रमेण ।। (२०) इति कमल दलाम्बुं विन्दुलोलां श्रियमनुचिन्त्य मनुष्य-
47 जीविताञ्च । सकलमिदमुदाहृतञ्च बुद्ध्वानहि पुरुषैः पर कीर्तयो विलोप्या इति श्री मान विग्रहपालः । क्षितिपतिर्करोत । स्वदेह जन्मा-
48 नम । स श्री परहसितराजम् । मन्त्रिणमिह शासने दूतम ।। (२२) पोषाली ग्राम निर्यात श्रीमान हृदेव सूनुना इदं शासनमुत्कीर्ण्णम् श्री शाशिदेवेन शिलिप-
49 ना ।। (२३) । क्रोड़ाञ्चान्निर्याय काच्छ इति यः सव्राह्मणानां स्थितिस्तमाद-गोहणको द्विजोतम गृहम विश्रामभूर्यज्वनाम । अस्मादिद्धहलेति यत्र विव-
50 दो योगेश्वरो यत्सुतः ख्यातस्तुंग इतोपि निर्म्मल यशा घन्टीशनामात्मकः ।। (२४) यो गौडाधि पतेरसीम गुणभूराज्ञो विधेयो दिशाम्भूपालेषु विधाय
51 मैत्र्यमसमं सन्तुष्टचिताचितः । कृत्वा शासनत्मेतदात्मद्धहलतः कामप्य वन्घ्य स्थिर्तिं विश्रामय च दिनदुखित जनस्याभूदिहैव आश्रम ।। (२५)

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